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A SHORT and EASIE
METHOD
WITH THE
J E W S.

WHEREIN THE
CERTAINTY
OF THE
Christian Religion

Is demonstrated by *Infallible Proof* from the
FOUR RULES

Made use of against the *Deists*.

S H E W I N G,
That these *Four Rules* do oblige the *Jews*, as much or more
than the *Deists*, to the Acknowledgment of CHRIST.

With an ANSWER to the most material
of their Objections, and Prejudices against
CHRISTIANITY.

Bz C. Leslie

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THE
P R E F A C E.

I.  Endeavour'd, when I set my Thoughts upon this Subject, to find out the most *modern* Objections of the *Jews*. Because my business is with those of the present Age. I procur'd what I cou'd of what they have, of late, publish'd in their Defence in *Holland*, and *Germany*. What *Grotius* has wrote concerning them in his *de Verit. Relig. Christian.* is well known, because *Re-printed* at *Oxford*, and *Translated* into *English*. But the *Arguments* of the *Jews* are rather there *suppos'd*, than told us in their own words. In the Year 1644. *Hacksplan* publish'd *R. Lipmann's* Book *Nizachon*, and does reason with them upon their *Principles*. Afterwards in the Year 1655. *Hornbeck* wrote against them. But the latest I find is *Limborch*. An. 1687. his *Amica Collat. cum Erudit. Judaeo*; wherein the *Jews* Defence, *Arguments*, and *Objections* are set down at large, in the *Jews*

own words. Therefore I have made most use of this Book; and have taken thence the present *Principles* of the *Jews*, out of the *Writings* of that *learned Jew* which is there inserted *verbatim*. And indeed he makes the best *Defence* for them, that, I think, their Cause will bear; And shews himself a Man of *Letters*, and of great natural *Wit* and *Sagacity*. Therefore I conclude, that we have here the *Jugulum Causæ*, the *Heart* of the *Cause*: And if sufficiently answer'd, the likeliest Method, to bring matters to an Issue.

II. I have here forbore to enter upon the *Objections* of the *Jews* concerning the *Genealogies*, and *Chronological Niceties* which they raise against several Passages of the *New Testament*: Because that is done lately by a better Hand. And because there are more *Objections* of this sort, which are brought by the *Deists*, against the *Old Testament*, than the *New*: And therefore the *Jews* are equally concern'd herein with us, against the *Deists*; and cannot make so many *Objections* against us, upon this *Head*, as are made against themselves.

But chiefly, because, *Objections* are no *Answers*; And, as hereafter shewn, there is no *Truth*, even the *Existence* of a *God*, against which *Objections* and *Difficulties* may not be started. And herein the *Deists* are concern'd, against the *Atheists* (if they be not the same) as well as *Jew*, or *Christian*. It is *easier* to *object*, than to *answer*. But if the

Proof

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Proof be clear for the *Truth* of any thing, we must submit to it, tho' we were not able to *solve* every *Difficulty*. And the *chasing* of *Difficulties*, *diverts* the *Question*, and often *loses* it. And they are many times brought for that Purpose. Besides making Books so *long* and *tedious*, that few have the *Leisure* or *Attention* to go through with them.

Therefore I have chosen, for once, to put the *Deists* upon the *defensive*. And if they cannot *answer*, they must *surrender*. For it is not a *Nicety* or *Objection* that I insist upon; but the *Merits* of the *Cause*, to which every one is *oblig'd* to *answer*.

And as to this, I have given them full *Liberty*, and *invited* them to make all the *Objections* that they can. And I have made the *strongest* for them, that I cou'd think of. Let them make *stronger*.

I have had greater Consideration for the *Jews* (because they deserve it more) and enter'd more at large upon their *Objections* and *Prejudices*, which has swell'd the *Second Part*, so much beyond the *First*.

3. Let me here take notice of the *Uncertainty* of the *Genealogies* now kept of *Jewish* Families. They have *intermarry'd* with their *Proselytes* of all *Nations*, and sometimes with others. Insomuch that they cannot be sure of one *Jew* now in the World, who is of the *Pure* and *Unmix'd Blood* of the *Jews*. Nay more, whether most of them be not sprung from *Proselytes* of the *Heathens*, *Mahometans*,

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hometans, and *Apostate-Christians*. Therefore they can never know whether any *Messiah*, who shall hereafter set up, be of the *Tribe of Judah*, or *Family of David*, according to the *Prophecies* of the *Messiah*. For they have no *Certainty* of either *Tribe* or *Family* now amongst them.

III. As to the *Gentiles*, and *Reveal'd Religion*.

1. What is said of the *Sibyls*, p. 30. I would have so understood, as that I do not put the stress whether those Books of the *Sibyls* that we have now, have receiv'd no *Additions*, or *Interpolations* from what they were in the *Second Century*, when quoted by the *Fathers*: But that, as they were then, and before *Christ* came, they had most *flagrant Testimonies* to our Blessed *Saviour*; which confounded the *Gentiles*: And that they were not, at that time, *corrupted*. As there is no *Proof*, that they have been since.

2. *Plato*, in his *Discourse* concerning *Prayer* and the *Worship* of *God*, hereafter quoted, p. 198. concludes, that Men by their *natural Reason*, cannot find out, what sort of *Worship* will be *acceptable* to *God*; nor can be *sure* what they ought to *pray* for according to *his Will*. And that it were *saffer*, to forbear *Sacrifices* and *Prayer*, than to venture upon it, when we did not know, but that we might *provoke* *GOD* thereby, instead of *pleasing* him. That therefore it
was

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was *necessary* they shou'd wait till God shou'd send some *Person* from *Heaven*, to instruct them in this. And that they did *expect* such a *Person* to be sent. And they greatly *long'd* to see that *Time*, and that *Man*, who they believ'd shou'd come. They *saw* his *Day*, and *rejoyced*, as *Abraham* did (a). But not so clearly, not having so full and *express Revelation* of him, as *Abraham* had. But from *Revelation* they had it, (and not merely from the strength of their *Reason*) tho', perhaps, they knew it not : For they declar'd, that they had it by *Tradition* from their *Fathers*. And in all Probability, it had descended through all *Adam's* Posterity, from the first *Promise* of it, *Gen. iii. 15.* together with the *Institution* of *Sacrifices*; which were *ordained*, not only as constant *Remembrances* of it, but as visible *Types* of the *fulfilling* of it. Tho' the *Original*, and full *Import* of the *one*, as well as the *other*, had been *lost* amongst the *Heathen*. This is brought to shew the *Expectation* that the *Gentiles* had of a *Messiah* to come.

But here I wou'd, from this Reasoning of *Plato's*, infer the *Necessity* of *Reveal'd* Religion, against the *Deists*. Here they see that the *wisest* of the *Philosophers* did own, that they were wholly at a *Loss*, and *Uncertainty* without it.

E H T

And

(a) *Joh. viii. 56.*

And withal, it shews, that the *wisest* of the *Heathen* did not believe the pretended *Revelations* of their *Gods*. And therefore there can lie no Comparison betwixt these, and the *Faith*, which is most *surely* believ'd by the *Christians*. Upon what *Grounds*, is shewn hereafter. And that they are *Infal-*
lible.



of a Messiah to come. But here I would, from this Reasoning of Plato, infer the Necessity of Revealed Religion, against the Deists. Here they see that the wisest of the Philosophers did own, that they were wholly at a Loss, and Un-
tains without it.

And

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B Rethren, my Heart's Desire, and Prayer to God for *Israel*, is, that they might be saved. The First Part of this Discourse was wrote against the *Deists*, equal *Enemies* to you and us, who deny all *Instituted* and *Reveal'd* Religion. And I have justify'd the *Truth* of yours, while I have asserted that of the *Christian* Religion. They both stand upon one Bottom. They only, of all the *Revelations* that ever were pretended in the World, can shew the Four *Marks* before-mention'd; which do infallibly demonstrate the *Truth* of any *Matter of Fact*, where they

B all

all do meet. And the Consequence is as plain, that if the *Revelation of Moses* be *True*, that of *Christ* must be *True* also. And you can never demonstrate the *Truth* of the *Matters of Fact* of *Moses* by any *Arguments* or *Evidences*, which will not as strongly evince the *Truth* of the *Matters of Fact* of *Christ*: And, on the other hand, you cannot overthrow the *Matters of Fact* of *Christ*, but you must, by the same means, destroy those of *Moses*. So that I hope you are involv'd under the happy Necessity, either to Renounce *Moses*, or to Embrace *Christ*.

But if you will allow (as some of you have done) that the *Matters of Fact* of our Lord *Jesus*, as recorded in the *Gospels*, are *True*: But will contend, that this does not infer the *Truth* of His *Doctrine*; because, as may be alledg'd, those seeming *Miracles* which He wrought, were done by *Magick*. Then, I beseech you, how will you rescue the *Miracles* of *Moses* from the same Objection? The Comparison, in this case, must lie betwixt the *Miracles* of *Moses* and of *Christ*. And I believe you will not deny, but that those recorded in the *Gospel*, are full as great as those in *Exodus*.

II. If the *Deists* think to come in here betwixt us, and conclude *Both* to be *False Miracles*, at least that we cannot be *sure* they are *True Miracles*, because, as they philosophize, we do not know the utmost Ex-

tent of the Power of *Nature*, and consequently cannot know what *exceeds* it.

Ans. 1. This is an Objection not against the *Miracles* recorded of *Moses* or of *Christ*, but against all *Miracles*. And putting it out of *God's* Power to shew any *Miracle*, that ought to be believ'd of *Man*: which is a Contradiction to the Principles of the *Deists* themselves, who allow an *Eternal Being* of *Infinite Power*: and yet, by this, wou'd put it out of His *Power*, to make any *External Revelation* to *Men*.

2. But, in the next place, their *Philosophy* is not good. For tho' we cou'd not know the utmost Stretch of what *Nature* can do, yet it will not follow that we cannot know what is *contrary* to *Nature* in those Works of *Nature* which we do know. For Example; tho' I cannot tell all the whole *Nature* of *Fire*, and all its *Operations*, yet this I certainly know, that it is of the Nature of *Fire* to *burn*: And therefore if proper *Fuel* be administred unto it, it is contrary to the *Nature* of *Fire* not to consume it. Thus when *Ananias*, *Azarias*, and *Misael*, were thrown into the *Burning Fiery Furnace*, if that *Matter of Fact* be true, in all its Circumstances, as it is related in the third Chapter of *Daniel*, we can be sure that there was a Stop there put to the *Natural* Power of the *Fire*, which is a *Miracle*. We can be as sure of it, as of any thing we either *see* or *hear*. So that the same *Scepticism*, which these Men advance against *Miracles*, will, as much, take

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away the Certainty of our outward *Senses*; which is the only *Postulatum* they wou'd have taken as *undoubted*; and to which they reduce all the *Certainty* of which Mankind is capable; giving to themselves, by their great Sense, little Preheminence above the Condition of *Brutes*; to which they wou'd degrade all the rest of the World with themselves. And some of them have shewn their Parts in witty *Satires* upon this Subject. But let us leave them with the Company they have choen, and return.

As sure as we can be that it is the *Nature* of *Fire* to *burn*, (tho' we may not know every thing else it can do) so sure we can be, that it exceeds the Power of *Nature* to raise the *Dead*, by the *speaking* of a *Word*, to cure the *Lame*, *Blind*, &c. by the same Means, or the *Touch* of one's *Finger*, without any other Application.

III. Now then, the *Miracles* recorded of *Christ*, being as great as those recorded of *Moses*; and carrying along with them the same *Evidences* of their *Truth*, deduc'd down from that Time to this, what reason can be given for the *believing* of the *one*, and yet *rejecting* of the *other*? There can be none, my Friends, only there are some *Prejudices* under which you labour, that stop your Way towards *receiving* of the *Truth*, which you cannot *deny*; as conceiving it inconsistent with your *Interpretation* of some *Texts* in your *Law*.

But

But ought you not rather to suspect your own *Interpretations*, (especially where the Words will favourably bear another) than to reject such an *Evidence* as must undermine your *Law* it self; and destroy its *Infallible Certainty*, by disowning the same, in the *only Case* that carries the same *Demonstration* along with it? God cannot *contradict* Himself. And therefore would never have set his own *Seal* (which it is not possible to *counterfit* (as before is shewn) to the Truth of the *Gospel*, if it did, in the least *Iota*, *contradict* or *destroy* the *Law*. Therefore it behoves you well to consider, whether those Things that you take for *Contradictions*, are such. In order to which,

1. Consider the Difference 'twixt *Destroying* and *Fulfilling*. The *Fulfilling* of a *Prophecy*, is not its *Destruction*, but *Completion*. So of all *Types*, or *Shadows*, which point at Things to come; when the *Substance* is come, the *Shadow* ceases of course,

Now, if the *Messiah* was *Prophecy'd* of, and *Typify'd* in the *Law*, then his Coming will indeed put an end to these, but not by way of *Destroying*, which wou'd be *Contradicting*, but of *Fulfilling* them, which is *confirming*, and attesting to the *Truth* of them. And I suppose you are not ignorant that our *Messiah* did not pretend to *Destroy* the *Law*, but to *Fulfil* it: And did most strongly *Affert* and *Confirm* it (a), to the least *Iota*: And did

B 3

Fulfil

(a) *Matth.* v. 17, 18, 19.

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Fulfil it (a), in every Circumstance, even to *His* Suffering *without the Gate* (b), to answer the Burning of the *Body* of the *Expiatory Sacrifice*, without the *Camp* (c), &c. That (as Himself said) (d) *all things might be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Him.* Some of which are repeated hereafter. *Sect. XII.*

2. But I will carry this Argument further. That not only there is no *Contradiction* to the *Law*, in the *Gospel*; but that the *Law* cannot be *True*, unless you allow the *Truth* of the *Gospel*, For no other way possible is there to reconcile the *Promises* made in the *Law*, but as they are *fulfill'd* in the *Gospel*, of which let me give some few Instances out of many.

1. (e) *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come; And unto him shall the Gathering of the People, or Nations, be.* This the *Chaldee* and *Ancient Jewish Interpreters* do understand of the *Messiah*.

And the *Scepter* being long since departed from *Judah*: And no other *Messiah* come, but our Lord *Jesus Christ*; to whom the *Gathering* of the *Nations*, or *Gentiles*, has been. The *Rabbies* of the *Jews*, since his Coming, have strain'd their Wits to invent *Salvo's* and *Evasions* for this *Prophecy*.
Some

(a) *Luke* xvi. 17. (b) *Heb.* xiii. 12. (c) *Lev.* xvi. 27.
(d) *Luk.* xxiv. 44. (e) *Gen.* xlix. 10.

Some of them say, that by *Shiloh* here was not meant the *Messiah*, but *Moses*. Others say, it was the *Tabernacle* at *Shiloh*. But others thinking these Interpretations not tenable, and that it cannot be deny'd to be meant of the *Messiah*, have fenc'd about the Word *Scepter*, which they contend to be a *Rod*, not of *Rule*, but of *Correction*, which shou'd not depart from *Judah* till *Shiloh*, or the *Messiah*, should come. Others, not liking this, allow it to be a *Scepter* of *Government*; but then turn it this way, *viz.* That the *Scepter* should not *finally*, or for *ever*, depart from *Judah*, because the *Messiah* should come, that is, to *Restore* it. But this being an *Altering* instead of *Expounding* the *Text*, others seeing there could not be any tolerable *Evasion* made from the Words of the *Text*, have boldly adventur'd upon a new way of satisfying it, *viz.* That the *Scepter*, or *Dominion*, is not yet *departed*, that is, not *totally* for that some of them have, somewhere or other, some Share or other of *Government*, or *Jurisdiction* more or less; at least, some that have one way or other, descended from the Tribe of *Judah*, tho' it may not be known.

I will not take up Time to examine or disprove these Pretences. They carry Guilt in their Face: And being all contradictory to one another, shew to what a Confusion the *Jews* are brought, in forcing their way thro' the plain *Predictions* of the *Messiah*, of which I will go on to more Instances.

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2. (a) *Thus saith the Lord, David shall never want a Man to sit upon the Throne of the House of Israel: Neither shall the Priests, the Levites, want a Man before me to offer Burnt-Offerings, and to kindle Meat Offerings, and to do Sacrifice continually*—*Thus saith the Lord, If ye can break my Covenant of the Day, and my Covenant of the Night, and that there should not be Day and Night in their Season; then may also my Covenant be broken with David my Servant, that he should not have a Son to reign upon this Throne, and with the Levites, the Priests, my Ministers.* Now is all this gloriously fulfill'd in our *Messiah*, the Son of David, who is made Lord of Heaven and Earth, and of whose Kingdom there shall be no End. But without this, how is this Prophecy fulfill'd? What Son of David can you produce, who now reigns over the House of Israel? And as for the Covenant with *Levi*, that is as much broken, for instead of *Sacrifices continually*, you have not now, nor have had since the Destruction of *Jerusalem*, about 1700 Years, any *Sacrifice* at all. But if you understand these Prophecies, as of the Kingdom of the *Messiah*, so of his Priesthood, of which that of *Levi* was a Type, and fulfill'd in it, then is this Prophecy exactly accomplish'd in the *Evangelical Priesthood*, which our *Messiah* has instituted:

instituted : And which, we doubt not, will, according to the utmost Extent of this *Prophecy* of it, last as long as the *Covenant* of *Day* and *Night*, that is, as our *Messiah* has again given us his Assurance, (a) *even unto the End of the World*; and that *the Gates of Hell* shall never be able to prevail against it. Some of the * *Jews* pretend, that *David* will be rais'd from the Dead, and made *Immortal*, to fulfil this *Prophecy*. But others, rejecting this Interpretation, say, that this is to be meant of the Time after the *Messiah*, *sc.* That after the *Messiah* shall come, of the Seed of *David*, there shall no more want of his *Seed* to rule, &c. But the Words of the *Text* are, *that David shall never want a Man to sit upon the Throne of the House of Israel*. And putting to this, *after the Coming of the Messiah*, is adding to the *Text*. And the like *Liberty* would leave nothing certain in any *Text* of the *Bible*, or in any other *Writing*. The next I produce is,

3. That most exact Description (b) of the *Death* and *Sufferings* of the *Messiah*, with the Reason of it, *viz.* as an *Expiation* and *Satisfaction* for the *Sins* of the *People*.

And how forc'd and foreign is that Interpretation which some of your modern *Jews*, have put upon this *Chapter*, on purpose to avoid the plain Proof of our *Messiah* therein?
As

(a) *Matth.* xxviii. 20. xvi. 18. * *Limberch Collat.* p. 73.

(b) *Isai.* liii.

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As if the Person there spoke of, were not any particular Person, but only a Description of the *People* of the *Jews*, in the Name of a Person; of their present *Dispersion* thro' all Nations; with the *Contempt* and *Misery* which they suffer; and withal their making many *Profelytes* to their *Religion*, in this their *Dispersion*.

For their many *Profelytes*, we hear not of them. If the *Jews* keep their own Ground, it is the most that, in your present Circumstances, you seem to expect: And wou'd be well content to compound for it, not only *here*, but in all the Countries whither you are dispers'd. What *King*, what *Nation*, have you converted? Nay, in our Part of the World, what *Family*, what *Persons*? And we hear as little of it from other Parts. You boast of many in *Spain* and *Portugal*; but they conceal it, and we know them not. But the flowing in of the *Gentiles* has been to the *Christian Church*. And only so, can the Promise of it to *your Church* be verifi'd, that is, as *yours* was a *Type* of *ours*; or as *ours* is truly *yours*, fulfill'd and continu'd, in the *Reign* of *your Messiah*, pursuant to all the *Prophecies* which went before of Him. Therefore by all that has yet appear'd of your *Dispersion*, it is as a just *Punishment* for your own *Sins*; and not for the *Conversion* of the *Gentiles*. But how for their *Conversion*? When your Learned *Jew* confesses (as hereafter quoted) That you have no Arguments against
the

the *Gentiles*, nor can convince any of them. And in all the *Prophecies* of this your *Dispersion* (some of which are recited *Seēt. xi.*) there is nothing told of the *Conversion* of the *Gentiles* as thereby design'd, but only as a *Punishment* of your *Iniquity*; and, at the length, for your *Conversion*, as well as that of the *Gentiles*. As that God will have mercy upon you, and cause your *Captivity* (a) to return. That the *Redeemer* (b) shall come to *Zion*, and turn away *Iniquity* from *Jacob*. And in the mean time, that you should be *rejected*, for your *Wickedness*, and another People chosen in your Place. For thus it is said to you, (c) *But ye are they that forsake the Lord—Therefore will I number you to the Sword—Because when I called ye did not answer; when I spake ye did not hear—* (ye did not hearken to the *Words* of the *Lord*, in the *Mouth* of that *Prophet*, whom He told you He wou'd send) *Therefore thus saith the Lord God* (d), *behold my Servants shall eat, but ye shall be hungry; behold my Servants shall drink, but ye shall be thirsty; behold my Servants shall rejoice, but ye shall be ashamed; behold my Servants shall sing for Joy of Heart, but ye shall cry for Sorrow of Heart, and shall howl for Vexation of Spirit. And ye shall leave your Name for a Curse unto my Chosen: For the Lord God shall slay thee, and call his Servants*

(a) *Jer. xxxiii. 26.* (b) *Isai. lix. 20.* (c) *Isai. lxxv. 11.*
to 15. (d) *Deut. xviii. 18, 19.*

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vants by another Name. How literally is this fulfill'd! God hath chosen the *Christians* in your Place; and called his *Servants* by *another Name*. Not that you shou'd be finally rejected; but till the Fulness of the *Gentiles* shall come in: And then shall *you* be converted by *them*, and not *they* by *you*. Therefore are you fatally deluded, who attribute to your selves, and to your present Circumstances, all that *Righteousness* which is spoken of the *Messiah* in liii of *Isaiab*. As, *By his Knowledge shall my righteous Servant justify many, &c.* Was it for this End that God foretold your *Dispersion*? No; but for your grievous Iniquities, and for *your own Conversion*. As said by a *Prophet* of your own, (a) *yet will I leave a Remnant, that ye may have some that shall escape the Sword, among the Nations, when ye shall be scattered through the Countries: And they that escape of you shall remember me among the Nations—Because I am broken with their whorish Heart, which have departed from me—And they shall loath themselves for the Evils which they have committed in all their Abominations: And they shall know that I am the Lord, and that I have not said in vain, that I wou'd do this Evil unto them.* Again, (b) *They shall know that I am the Lord, when I shall scatter them among the Nations, and disperse them in the Countries:*

(a) *Ezek.* vi. 8, 9, 10.

(b) *ibid.* xii. 15, 16.

Countries: But I will leave Men of Number of them—that they may declare all their Abominations among the Heathen, whither they come, and they shall know that I am the Lord; That is, you Jews shall know. It is to convince and convert you, that you shall be so dispers'd, as you are this Day. Again, (a) Are ye not as Children of the Ethiopians unto me; O Children of Israel, saith the Lord?—Behold the Eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the Face of the Earth; saving that I will not utterly destroy the House of Jacob, saith the Lord: For lo I will command, and I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve, yet shall not the least Grain fall upon the Earth.

You shall be preserv'd in your Dispersion, in order to your Repentance, not for your Holiness to convert the Nations, for you are call'd the Sinful Kingdom, and as Children of the Ethiopians. And God will chuse other Hands to raise his Kingdom among the Heathen; as it follows, (b) In that Day I will raise up the Tabernacle of David that is fallen——That they may possess the Remnant of Edom, and of all the Heathen, which are called by my Name, saith the Lord that doth this. See that fulfill'd this Day. Where are the Heathens that are call'd by the Name of the Lord?

(a) *Amos* ix. 7, 8, 9.

(b) *ibid.* ver. 11 12.

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Lord? Who does possess them, but our Messiah, the Son of David, by whose Name they are call'd Christians? In vain therefore do you expect the Heathen to be converted by you. You see it done already, by those whom God has chosen in your Room; and who now seeks to convert you, by persuading of you to hearken to Moses and your own Prophets. Who have told you of this Conversion of the Gentiles, while you remain in your Obstinacy. (a) I am sought of them that asked not for me; I am found of them that sought me not; I said behold me, behold me unto a Nation that was not call'd by my Name. But unto Israel he saith, I have spread out my Hands all the Day unto a rebellious and gain-saying People. Yet you would attribute great Holiness to your selves in this your Dispersion; even all that which is spoken of the Messiah in the fifty third Chapter of Isaiah.

I have insisted thus long upon it, because this is all you have to say against that wonderful Prophecy of the Law, outward Appearance of the Messiah when he should come; and of the End of his coming, not Fighting (as you expect) but Suffering: Not Conquering Men with the Sword, but, as it is there express'd, (ver. 10.) Giving up his Soul, an offering for Sin; whereby to redeem us from that Death, denounced (b) against Sin. And so Conquering him that had the

(a) *Isai.* lxxv. 1, 2.

(b) *Gen.* ii. 17.

the *Power of Death*, that is, the *Devil*; to whom we were in *Bondage*, lying under the *Curse*, of which he was made the *Executioner*.

And this (till the Time shou'd come) was *Shadow'd* out to us in several *Types* and *Representations* of it, not only in your *Law*, which was but *one* of them. For *Sacrifices* (the most express *Type*, of the Death and *Sacrifice* of the *Messiah*) were instituted upon the first *Sin* of *Man*, and the *Promises* of the *Messiah* (a) then given, and his *Conquest* of the *Serpent*. And were practis'd by *Cain*, *Abel*, *Noah*, *Abraham*, &c. before the *Law*. But most lively express'd (b) in the *Sacrifice* of *Isaac*; upon which the Promise of the *Messiah*, was again renewed to *Abraham*. This *Salvation* by the *Messiah* was likewise prefigur'd by the saving of *Noah* and his Family in the *Ark*; as by your Passage through the *Red-Sea*, and Deliverance out of *Egypt*; particularly by the Erection of the *Brazen-Serpent*, as of *Christ* upon the *Cross*; and your Salvation only by *Looking* upon that, as ours by *Faith* in him. But these *Types* may be over-valu'd, when we rest in them, without looking forward to what they represent. Therefore *Hezekiah* (c) broke that *Brazen-Serpent* to Pieces, and call'd it *Nehushtan*, a contemptible Name, that is, only a bit of *Brass*. And God expresses himself with as much Indignation

(a) *Gen.* iii. 15. (b) *Gen.* xxii. 18. (c) 2 *Kin.* xviii. 4.

tion against your *Sacrifices*, as insufficient, of themselves, to *Reconcile* to Him. In which Sense, He declares (a) that He *Hates* them, that they are a *Trouble*, and an *Abomination* to Him, and that He is *weary* to bear them. And that He will not *accept* of them, or has *requir'd* them, as a *Satisfaction* for Sin. What is it then that He will *accept*? Even the *Messiah*, (b) for whom a *Body* was prepar'd in which He was to make that *Attonement*, which the *Bodies* of *Beasts* cou'd not. And which is very particularly describ'd in the fifty third Chapter of *Isaiah*. And cannot be apply'd to the *Jewish Nation* (as they wou'd now turn it) under their present *Sufferings* and *Calamity*. It is said, *ver. 12. He bore the Sin of many, and made Intercession for the Transgressors*. Do the *Jews* make *Intercession* for the *Gentiles*? Or how do they *bear* their *Sins*? It is said, *ver. 9. He had done no Violence, neither was any Deceit in his Mouth; yet it pleased the Lord to bruise him, &c.* But what is before recited out of your *Prophets*, and much more cou'd be added to the same purpose, shew plainly, that you have been *bruised* for your *own* great *Wickedness*. And the Opinion of your own *Righteousness*, is not the least part of your *Delusion*. But you oppose your selves, and set up contrary Pretences. For when you come to give an account why
your

(a) *Isai. i. 11. to 15.* (b) *Psal. xl. 6, 7.*

your *Messiah* has *delay'd* his coming so long beyond the time which was limited by the *Prophets*; you have no other Answer, but that it is because of your *Sins*. And they must be *Sins* more than *ordinary*, which have provok'd God to *break* his *Promises*, so oft repeated, concerning the Time of the *Messiah's* coming. So that *here* you make your selves the greatest *Sinners* that can be: But in answer to *Isai. Liii.* then you are *Righteous* altogether, and there is no *deceit* in your *Mouth*! Your *Nation* is the *righteous Servant of the Lord* there spoke of!

But of that *Servant* it is said, *ver. 8. For the Transgression of my People was he stricken.* Therefore he was not that *People*, but he *suffer'd* for that *People*.

The learned *Jew* * says, That the *Death* which the *Christians* wou'd infer of the *Messiah* from this of *Isa. Liii.* means not a real *Death*, (for they suppose rightly, but misunderstood, that their *Messiah* will live for ever) but only *Labores & Flagella*, (as he words it) great *Labours and Afflictions*, which they suppose He may endure, *ante perfectam Regni Revelationem*, before the the full Establishment of his Kingdom. And he brings as a Parallel Place, *in Deaths oft*, which the *Apostle* (c) speaks of himself, but it means no more than *Dangers*.

C

Ans^w.

* *Limbor. Collat.* p. 53.

(c) 2 *Cor. xi. 23.*

Ans. 1. The *Messiah's* undergoing *Stripes* and *Afflictions*, tho' in order to his *Kingdom*, is as adverse to the *Jews* Notion of the *Messiah*, as *Death* it self. For they suppose him to go on gloriously in *Conquests* and *Victory*; and not to be *Scourged*, or *Ignominiously Treated*.

Ans. 2. Being in *Deaths*, shews it self to be a *figurative* Expression: For a Man can be in *Death* but *once*, therefore, not, in that Sense, *often* in *Deaths*. But as a Man in *Battles*, or *Storms* at *Sea*, may be said to be *often* in *Deaths*, so the *Apostle* in the many *Dangers*, which he there repeats. But far otherwise are the Expressions concerning the *Death* of the *Messiah*, (d) *He was cut off out of the Land of the Living. He made his Grave with the Wicked. He poured out his Soul unto Death.* And *Messiah* the *Prince* (e) shall be *cut off*, but *not for himself*, &c. If these Expressions do not signify *Death*, what others can? And the *Jews* struggling against it, shews only, that they are resolv'd not to be convinc'd by any Words whatsoever that can be spoken. They *try* all ways; but dare *stick* to none; for they are contradictory to one another. And if one of their *Excuses* hold, the rest must be *false*. Which *Confusion*, of it self, were enough to *convince* them, you shall see more of them.

To

(d) *Isa.* liii. 8, 9, 12. (e) *Dan.* ix. 25, 26.

To avoid this, and other *Prophecies*, which speak expressly of the *Poor* and *Low State*, in which the *Messiah* was to appear. (f) *Behold thy King* cometh unto the *Poor*, or as we translate it *Lowly*, &c. The modern *Jews* have fram'd to themselves *Two Messiahs*: One *Ben Joseph*, of the Tribe of *Ephraim*, who was to be *Poor* and *Contemptible*; and undergo great *Indignities*. The other *Ben David*, of the Tribe of *Judah*, who was to be *Victorious*, and *Conquer* all the Earth before them; and to live for ever in *Temporal Grandeur*. That he was to raise again from the *Dead*, all the *Israelites* of former Ages: And among them, the first *Messiah Ben Joseph*. Thus the *Jews* shutting fast their Eyes, do *Dream*, and *Invent Messiah's*, on purpose because they will not be concluded by the plain *Prophecies* of the *one* and *only Messiah*. Where do the *Prophets* speak of *Two Messiah's*? But speaking all along of *one*, and of the *Son* or *Messiah*, does necessarily exclude any other. If there were *Two*, one would not be *the Messiah*. And by the same Rule they make *Two*, they may make *two score* of *Messiah's*. But this *shameless Contrivance* shews, how hard they are put to it, to elude the plain *Prophecies* of the *Messiah*: And is a Confirmation of the true *Import* and *Meaning* of these *Prophecies*, which are not answerable,

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(f) *Zech. ix. 9.*

swerable, but by such *Poor* and *Guilty* shifts. It is for this Reason that I have been so long upon this *Prophecy* of *Isaiah*. And shewn the *Dream* of your *modern Rabbies*, of Two *Messiah's*, unknown to all your *Expositors* before *Christ* came; but invented since, on purpose to avoid the plain and undoubted *Characters* which our *Jesus* bore of the *Messiah*.

4. The famous *Prophecy* of *Daniel's* (g) 70 Weeks; which according to the *Prophetical* Computation of a *Year* for a *Day*, makes 490 Years. In which Time it was then foretold that the *Messiah* shou'd come; and our *Messiah* did come within that Time. And all there spoken of him, were punctually fulfil'd. As, that the *Messiah* shou'd be cut off; and soon after, that the *City* of *Jerusalem*, and the *Sanctuary* shou'd be destroy'd; and the *Sacrifice* and *Oblation* shou'd cease. And that even after all this, *Desolations* were determin'd against your *Nation*.

And the end of the *Messiah's* coming is likewise there told, not *Temporal Conquests*, as you dream of, but, *To finish the Transgressions, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness.*

This *Prophecy* pinches so close, that the modern *Jews* to avoid it, wou'd endeavour to discredit the whole Book of *Daniel*: They dare

dare not quite throw it off, because it was indubitably receiv'd by their Forefathers before *Christ* came. And the high Rank (*b*) in which *Daniel* is put, rather gives Him the preference before all the rest of the *Prophets*, than excludes him out of their Number. It makes him at least, the most highly favour'd of God, of all the Men living in the World in his time. And his *Visions* of the four great *Empires* of the World; and *Prophecies* of the *State-Revolutions* which follow'd so remarkably, made his *Prophecies* more noted than those of any of the other *Prophets*. And God (*i*) sets him forth as the *Standard* of *Wisdom* amongst *Men*: For these Reasons, the *Jews* after *Christ* cou'd not expunge this Book of *Daniel*. But about a hundred years after *Christ*, they quite inverted the *method* of the *Books* of the *Old Testament*, which to that time had been receiv'd amongst them, and made a new *Distribution* of them; And a *Distinction* of those they call'd *Ἁγία Γραφή* or *Holy Writings*; but put them in a Class below the *Inspir'd* and *Canonical Scriptures*. And into this *lower* Class they thrust the Book of *Daniel*, at the end of the *Prophets*, which before was plac'd in the middle of them.

But this Book of *Daniel*, if it be not among those which are *inspir'd*, in the highest Degree, it cannot stand among any *holy* or *good* Writings,

(*b*) *Ezek.* iv. 14, 20.

(*i*) *ibid.* xxviii. 3.

ings; but it must be reckon'd *False* and *Blasphemous*. Because, it speaks of it self all along as *immediately inspir'd* by God: And if those *Visions* and *Revelations* there related, be not *True*, then it is telling of *Lies*, in the *Name* of the *Lord*, which is high *Blasphemy*.

Therefore since the modern *Jews* dare not place the Book of *Daniel* lower than among the *Holy* or *Pious* Writings: they confess it to be *Inspir'd* and *Canonical*; and have only discover'd their own *Guilt* in seeking to avoid the witness of their own *Prophets* to our *Messiah*.

5. That *Promise* (k) concerning the *Temple* of *Solomon*, that *God's Name* shou'd be there *for ever*, and *perpetually*, cannot be verify'd, but as it was a *Type* of the *Christian Church*, which shall last *for ever*. For *Types*, as *Pictures*, are often call'd by the *Name* of what they *represent*: And by them, is meant that whereof they are the *Types*.

6. As that *Promise* to the *Temple* of *Solomon*, so neither can that made to the *Second-Temple*, be otherwise verify'd than as fulfill'd in our *Messiah*: (l) That *the Glory of this latter House*, shall be *greater than of the former*. And yet it was *as nothing*, in Comparison of the *former*. How then shou'd the *Glory* be *greater*? It is told, because, *The desire of all Nations* shou'd come into it, and *In this Place*

(k) 2 *Chren.* vii. 16. (l) *Hag.* ii. 3, 7, 9.

Place will I give Peace saith the Lord of Hosts. Here was given the eternal *Peace* and *Reconciliation* of God with Men, in the *Person* of *Jesus Christ* in whom God was, by His means, *reconciling* (m) the *World* unto *Himself*.

Some *Jews*, to avoid the force of this *Prophecy*, do now pretend, that, by the *latter House*, *ver. 9.* is not to be meant that *Second Temple*, but some other yet to be built. This is very *precarious*, and a *guilty Plea*. But it will not bear; for it is plain, that it was of that *very second Temple* which the *Prophet* spoke. The *Comparison*, *ver. 3.* is betwixt that *Temple* which they then saw, and the *First Temple* of *Solomon*. And *ver. 7.* God speaking of that *Temple* then built, says, *I will fill this House with Glory*. And *ver. 9.* *The Glory of this latter House shall be greater than of the former*. If it were spoken of a third or a fourth *Temple*, the word *former* wou'd not relate to the *First Temple*. And there was no other *Former*, when this *Prophecy* was given forth. It was the *Second Temple* that seem'd as nothing, in the Eyes of those who had seen the *First*, who therefore *Wept* (n). And, to comfort these, it was here promised, that the *Glory* of that *Second House*, shou'd exceed that of the *Former*.

C 4

But

(m) 2 Cor. v. 19.

(n) Ezr. iii. 12.

But there were other *Glories*, much greater than that of the *Building*, which the *First Temple* had; and the *Second* had none of them. As your own *Rabbies* * do reckon them under 5 Heads. 1. The *Holy Ark* wherein were the *Tables* of the *Covenant*, the *Pot* of *Manna*, and *Aaron's Rod* that budded: And where *God* was said to dwell between the *Cherubims* that cover'd it (o). 2. The *Schechina*, or *Divine Presence* in the *Cloud of Glory*. 3. The miraculous *Urim* and *Thummim*. 4. The *Holy Fire* that came down from *Heaven*. 5. The *Gift of Prophecy*, or of the *Holy Ghost*; These all ceas'd under the *Second Temple*: Which made its *Glory* much more inferior to that of the *First*, than the *Difference* as to the *Magnificence* of the *Building*. But all these *Glories* were much exceeded under the *Second Temple*, they were fulfill'd, and more divinely exhibited in their *Archetype*, the *Messiah*; who was the true *Schechina*, God not only appearing in, but personally united to our *Nature*; whose *Holy Spirit* descended miraculously in *Fire* upon his *Apostles*, the same day (of *Pentecost*) wherein the *Law* was given in *Fire* from *Mount Sinai*; and fill'd them with the *Gifts* of *Tongues*, of *Miracles*, and of *Prophecy*, which were now departed from the *Temple*; and plac'd

* *R. Kimchi*. & *R. Solom.* in *Hag.* i. 8. and *R. Bechai* in *Legem* f. 59. (o) *Psal.* lxxx. i.

plac'd that infallible *Urim* and *Thummim*, in their *Hearts*, which was but faintly represented in the *Breast-Plate* of your *High-Priest*.

7. Again of this *Second Temple* it was said, (p) *The Lord whom ye seek, shall suddenly come to his Temple; even the Angel of the Covenant whom ye delight in: Behold he shall come saith the Lord of Host.* Therefore it was necessary that the *Messiah* shou'd come during the standing of the *Second Temple*; and that *Prophecy* can never now be fulfill'd.

You have several times attempted to re-build your *Temple*, in the reigns of *Adrian*, of *Constantine*, of *Julian*, when having gain'd not only that *Apostate* Emperor's *Consent*, but that he was willing to bear the *Expences* of it; and gave Orders for the re-building of your *Temple* at *Jerusalem*, in *Odium* to the *Christians*; and the *Heathens* did with great Zeal (for the same reason) assist you in it; even then, when you seem'd on all hands to have gain'd your Purpose——Behold *God* did immediately *himself* interpose! And by a terrible *Earthquake* threw up the *Stones* out of the very *Foundation* with that Violence, as destroy'd many of the *Workmen*, and *Spectators*. And by over-throwing the *Buildings* near adjoining to the *Temple*, kill'd and maim'd many more of the *Jews*, who
were

(p) *Mal.* iii. i.

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were there gather'd together, for the carrying on of this Work.

And when not *terrify'd* with this, they again attempted to lay the *Foundations* of the *Temple*, Globes of *Fire* bursting out of the very *Foundations*, not only *destroy'd* the *Workmen*, but *devour'd* the *Stones*. This is recorded in *Socrat. Hist. Eccl. l. 3. c. 20.* and in *Sozom. l. 5. c. 22.* who appeals to several *Witnesses* of it, then living. And our *Chrysostome* (q) says, *We are all Witnesses of this thing.* But besides these *Testimonies* of *Christians*, this is likewise told by *Amianus Marcellinus*, who was not a *Christian*, in his 23d *Book*. Thus the building of the *Temple* was defeated at that time *A. C. 361*, and to this day. Tho' if you had a new *Temple* to *Morrow*, that cou'd not solve the *Prophecies* that were made either to the *First* or *Second Temple*. Which last has been *destroy'd*, now more than 1600 *Years*. Much less cou'd it satisfy all those *Prophecies* that speak so particularly of the *time* of the *Messiah's* coming, which are *longer* since *past*.

IV. The *Prophecies* of the *Holy Scriptures* concerning the *Time* of the coming of the *Messiah*, were so noted and known among the *Jews*, that when it drew near, *viz.* about the time that our *Blessed Saviour* came into the *World*, the *Jews* were generally looking

(q) *Orat. 2. Contr. Jud.*

looking out for Him, and expected his coming. Some thought that *Herod* (who repair'd the *Temple* and made it more glorious) was He, and took the Name of *Herodians*. Others follow'd *Theudas*; others *Judas of Galilee*.

Both of which are mention'd (r) in our History of the *Acts* of the *Apostles*. And likewise (s) by your *Josephus*: If it was not another *Theudas*, who, as he tells, pretended to *Miracles*, viz. To divide the River *Jordan*, by his Command, and give his Followers Passage through it, on dry Land. He mentions (t) another *Impostor*, who led the *Jews* into the *Wilderness*, and promised them Deliverance, if they wou'd follow him thither: whom *Festus* destroy'd with all his Followers. This our *Saviour* (u) literally foretold; and cautions against following these *False Christs* and *False Prophets* into the *Desert*. And *Jesephus* says (x), that there were at that time (which was about 57 or 58 years after the Nativity of *Christ*) many *Enchanters* and *Deceivers*, who persuaded the common People to follow them into the *Desert*, where they promised to work *Miracles*, &c. He says, that the *Country* of *Judæa* was stor'd with such; so intent were they then to find out their *Messiah*: And so persuaded that

(r) *Act. v. 36. 37.* (s) *Joseph, Antiq. l. xxviii. c. 1, 2, l. xx. c. 2.* (t) *Ibid. c. 7.* (u) *Matth. xxiii. 23, 24, 25, 26.* (x) *Joseph Antiq. l. xx. c. 6.*

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that was the *Time* of his coming. The two Brothers (y) *Asinaeus* and *Auileus*, both *Weavers*, had mighty *Successes*: But were at last destroy'd, and were the occasion of the Destruction of many of the *Jews*, who follow'd them, about 40 years after the Birth of *Christ*. And (z) about 74 years after, another *Weaver*, one *Jonathan*, led many of the *Jews* after him into the *Wilderness*. where he promised to shew them *Signs* and *Wonders*. He was burnt alive, and multitudes of the *Jews* were *Massacred* about *Cyrene*. This was two years after the Destruction of *Jerusalem*. And *Josephus* tells (a), that the great cause of that was their expectation of their *Messiah* then to come. For he says, That *the chief thing which incited them to that War* (with the *Romans*) was a doubtful *Prophecy* (as he calls it) *found in the Holy Scriptures, that, about that time, one of their Country should be Monarch of the whole World*. He said (after the Destruction of *Jerusalem*) that they were deceived in this *Interpretation* of the *Prophecy*; which he (then) apply'd to the reign of *Vespasian* as if fulfill'd in Him.

V. But what is more remarkable, the *Romans* themselves had the same Notion current among them; and not only they, but all the *Eastern* part of the *World*, which may

(y) *Ibid.* l. xxviii. c. 12. (z) *Id.* de *Bell. Jud.* l. vii. c. 31.

(a) *Bell. Jud.* l. vii. c. 12.

may well include all that was then known. Thus says *Suetonius*, in the Life of *Vespasian*, *Percrebuerat Oriente toto vetus & Constantis opinio, esse in Fatis, ut eo Tempore, Judæa profecti rerum potirentur*, i. e. That an antient and constant Tradition had obtain'd throughout all the East, that in the Fates it was Decreed, that, about that Time, some who shou'd come from Judæa, shou'd obtain the Dominion, or Government, i. e. of the World, which the Romans then possess'd. And *Corn. Tacit.* (*Hist. l. 5.*) speaks almost in the same Words, telling of the great *Prodigies*, which preceded the Destruction of *Jerusalem*, He says, that many understood them as the Fore-runners of that extraordinary Person, whom the *Ancient Books* of the *Priests* did foretel shou'd come about that Time, from Judæa, and obtain the Dominion. *Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa rerum potirentur.*

These *Ancient Books* of the *Priests*, must either mean the Holy *Scriptures* of the *Old Testament*, in the hands of the *Jewish Priests*, and which were known to the *Romans*; And, if so, it shews the Sense of the *Jews* at that time, and before, that that was the time of the *Messiah's* coming: Or otherwise, which is more probable, by these Books, were meant the *Oracles* of the *Sibyls*, which were kept with great Veneration by the *Roman Priests*; And which very plainly foretold the coming

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coming of *Christ*; and pointed out the very Time. And this rais'd so great an *Expectation*, and *Jealousie* in the *Roman* Government, at that Time; with a watchful Eye, particularly upon the *Jews*. The same Year that *Pompey* took *Jerusalem*, one of the *Sibyl* Oracles made a great Noise, viz. That Nature was about to bring forth a King to the *Romans*. Which as *Suetonius* tells in the Life of *Augustus*, did so terrifie the *Senate*, that they made a Decree, that none born that year shou'd be Educated. And that those whose Wives were with Child, did each conceive great hopes, applying the Prophecy to themselves—*Senatum exterritum censuisse, ne quis illo Anno genitus educaretur, eos qui gravidas uxores haberent, quod ad se quisque spem traheret, curasse ne Senatus consultum ad Aerarium deferretur.* And *Appian*, *Plutarch*, *Salust*, and *Cicero*, do all say, that it was this Prophecy of the *Sibyls*, which stirr'd up *Cornel. Lentulus* at that time, he hoping that he was the Man who shou'd be King of the *Romans*. Some apply'd it to *Cæsar*, which *Cicero* (*de Devitione*) after *Cæsar's* Death, ridicules, and cautions that those Prophecies, shou'd not be interpreted of any future King to be in *Rome*. *Cum Anstitibus agamus, & quidvis potius ex illis Libris, quam Regem proferant: quem Romæ post hæc nec Dii, nec Homines esse patientur.* *Virgil* in his famous iv. *Eclogue*, wrote about the beginning of *Herod the Great*,
 ments

ments the *Consul Polio*, with this *Prophecy*, by supposing it might refer to his Son *Salonius*, then born. But the words are too great to be verifi'd of any mere mortal Man. And speaks of such a *Golden Age* and *Renovation* of all things, as cannot be fulfill'd in the *Reign* of any earthly *King*. And *Virgil* does express it, almost in the words of the Holy *Scriptures*, wherein they tell of the Glorious *Age* of the *Messiah*; of *New Heavens* and a *New Earth*, then to *begin*, and to be finally *completed*, at the end of the World. *Isa.* lxxv. 17. 2 *Pet.* iii. 13.

*Ultima Cumei venit jam carminis ætas:
Magnus ab integro sæculorum nascitur ordo.
Jam nova progenies cælo dimittitur alto.
Tu modo nascenti puero, quo ferrea primum,
Desinet, ac toto surget gens aurea mundo---*

The last Age decreed by Fate is come:
And a new Frame of all Things does begin,
And Holy Progeny from Heaven descends,
Auspicious be his Birth, which puts an End
To th' *Iron Age*, and from whence shall rise
A *Golden State* far glorious thro' the Earth,

Then the *Poet* runs a Division upon the peaceable State of that *Reign*, perfectly a *Paraphrase* of *Isaiah* lxxv. from ver. 17. which ends ver. 25. *The Wolf and the Lamb shall feed together, and the Lion shall eat Straw as the Bullock; and Dust shall be the*

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the Serpent's Meat. They shall not hurt, nor destroy, in all my Holy Mountain, saith the Lord.

*—nec magnos metuent armenta leones.
Occidet & Serpens, & fallax Herba veneni
Occidet.—*

—Nor shall the Flocks fierce *Lions* fear.
No *Serpent* shall be there, or Herb of *poison-
ous Juice*.

Nay, the very *Attonement* for our *Sins*, which *Daniel* attributed to the *Messiah*, chap. ix. 24. *To finish the Transgression, to make an end of Sins, and to make Reconciliation for Iniquity*, is thus express'd in this *Eclog*.

*Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.*

By thee, what Footsteps of our *Sins* remain
Are blotted out, and the whole World set
free
From her perpetual *Bondage*, and her Fear.

And the very Words of *Haggai* ii. 6. seem to be literally translated by *Virgil*. Thus says the *Prophet* of the coming of the *Messiah*, *Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations,*
and

and the Desire of all Nations shall come. And thus the Poet,

Aggredere O magnos (aderit jam tempus) honores,

Chara Deum soboles, magnum Jovis incrementum.

Aspice convexo mutantem pondere mundum.

Terrasque, tractusque Maris, Cælumque profundum.

Aspice Venturo latentur ut omnia seculo.

Enter on thy high Honour, now's the Time,
Offspring of God, O thou great Gift of Jove.
Behold the World, Heaven, Earth, and Seas
do shake.

Behold how all rejoice to greet that Glorious
Age.

And, as if *Virgil* had been learn'd in the
Doctrine of *Christ*, he tells, that these *Glorious Times*
should not begin immediately upon the *Birth* of that
Wonderful Person, then expected to come into the
World; but that *Wickedness* should still keep its
Ground in several Places.

Pauca tamen suberunt prescæ vestigia fraudis.

—erunt etiam altera Bella.

Yet some Remains shall still be left
Of ancient *Fraud*, and *Wars* shall still go on.

Now how *Virgil* apply'd all this, is not the Matter; whether in part to *Augustus*, or partly to *Pollio*, and partly to *Saloninus* his Son, then newly born. But it shews the general Expectation that there was, at that Time, of the *Birth* of a most Extraordinary Person, who shou'd introduce a *New* and *Golden Age*; and both *Reform* and *Govern* the *whole World*. Justly therefore call'd by the *Prophet* the *Desire of all Nations*.

Now the *Sibyls* had pointed out the Time to be *then* at hand. And if it shou'd be suppos'd (tho' there is no Reason for it) that the *Jews* had *forg'd*, or *interpolated*, these *Oracles*; and made them speak thus in the Language of the Holy *Scriptures*, yet this still shews, that the *Jews*, at that Time, did so understand the *Prophecies* of the *Old Testament*, concerning the *Messias*, as that *then* was the *Time* prefix'd for his Coming.

But if these *Prophecies* of the *Sibyls* be what they speak themselves (against which nothing but *Presumption* has yet appear'd) then can they not be deny'd as a demonstrative Proof of our *Jesus* being the *Messiah*; for they describe him so *personally*, and so *plainly*, that this is made the Cause of Suspicion against them; as if they cou'd not be genuine, because they speak so very plainly and particularly of *Jesus Christ*.

This has carry'd some *Christian Criticks* too far, to reject, upon this only *Presumption*, the *Authority* of the *Sibyls*. And yet they

they have not (not any of them that I can find) taken into due Consideration, the Answer which *Origen* gives to this same Objection of theirs, for it is not a new one. It was first objected by the *Heathens*. *Celsus* had recourse to this, *alleging*, that the *Christians* had *interpolated* and *added* several Things to the *Prophecies* of the *Sibyls*. But * *Origen* appeals to the *Ancient* Copies of them, and challenges *Celsus*, or any of the *Heathens*, to shew what was *added*; which, he says, they cou'd not instance; and that certainly they wou'd if they cou'd. Yet some of our *Criticks* have declar'd themselves, in this, for *Celsus* against *Origen*; but without answering of *Origen's* Argument, which *Celsus* cou'd not. And it is not to be imagin'd that *Origen* would have put the *Issue* upon such a plain *Matter of Faët*, if it had not been true: And which cou'd have been so easily disprov'd.

But this especially is to be consider'd, that the *Primitive Fathers* of the *Church*, as *Justin*, *Clemens*, *Theophilus*, *Athenagoras*, *Origen*, *Eusebius*, *Lactantius*, &c. did lay so great stress upon the *Sibyls*, and quoted them so often against the *Heathens*, that they call'd the *Christians Sibyllanists*. *Clemens Alexandrinus*,

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* Αποφνάρμῳ, ὅτι παρενγράφω εἰς τὰ αὐτοῦ ποσσὶ καὶ βλάσφημα καὶ μὴ ἀποδείξας μήλ' ὅτι παρενγράφω. Ἀπεδείξε δ' αὖν, εἰτὰ ἀρχαιότερα καθαρωτέρα εἰδείκναι καὶ ἐκ ἔχον ταῦτα ἀπερ' οἷμαι παρεγγράφει μὴ ἀποδείξας δὲ μήλ' ὅτι βλάσφημα εἰσι ταῦτα. *Orig. contr. Cels. l. 7.*

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drinus, in his *Stromat.* l. 6. quotes *St. Paul* (some Work of his now lost) in his Disputations with the *Gentiles*, referring them to their own *Sibyls*. And he liv'd near to the Time of *St. Paul*; so that we must suppose this to have been at least the current Opinion of that early Age of *St. Clement*. This is observ'd, *Obiter*, for the sake of some *Christian* Criticks, who seem not to have a due Regard for the Authority of the Primitive *Fathers* of the *Church*.

But as to what concerns you *Jews*, and the present Subject we are upon, there can be no Dispute, by what is quoted out of the *Sibyls*, by several Authors, before *Christ* came, that they spoke of a *Wonderful Person* to appear in the World; who shou'd Rule all Nations: And that it was understood, as well by the then *Jews*, as *Romans*, to be about that Time in which our *Jesus* was born. Now there cou'd be none but *Jews* or *Heathens* to have made these *Prophecies* of the *Sibyls*, (there being no *Christians* then in the World.) And, as said before, it is all one, as to our present Argument, whether the one or the other made them. For I bring them now only to shew, that there was a general Expectation of the *Messiah*, at that Time, when our *Jesus* was born. And I have shewn that it was *Universal*, all the World over. The greatest part of which was then under the *Roman* Government; who likewise testi-

fy, that all the *Eastern* Part of the World had the same Expectation.

And that, not only at that Time, as if then put into their Heads (by the *Craft* or *Artifice* of the *Jews*, as some *Fanciful* Men have pleas'd themselves to *imagine*) but that they had it all along as an *ancient* and undoubted *Tradition*, written in the Books of *Fate*: And that it should come to pass at that very Time. And never but at that Time was there any such general Expectation.

This Universal *Impulse* (if we will call it no more) which was imprinted, in whatever manner, upon the Minds of the whole *Earth*, to expect a *Glorious* and *Wonderful Deliverer, Restorer, and King* of the *World*, at that *Time*, when our Blessed *Lord* and *Saviour* was *born*, (and never before or since) cannot be made of less Account, than a very *Extraordinary*, and even *Divine Apparatus*, or *Preparing* of the *way*, whereby to introduce the *Son* of *God* with the general *Expectation* and *Commotion* of whole *Nature*, into the *World*!

And, among all these, the *Expectation* was most *firm*, as there was most reason, with you, the *Jews*, who had the *lively Oracles* of the *Holy Scriptures*; which punctually *pointed* out the *Time* wherein God had decreed to send His Great *Messiah* into the *World*.

This appears, with a flagrant Evidence, in your setting up, at *that* Time, this and

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that Person for the *Messiah* (as I have before shewn out of *Josephus*) and so continu'd to the Destruction of *Jerusalem*.

And since that Time you have not desisted looking out for your *Messiah*; and following every *Impostor*, that, with any, or no, *Pre- tence* set himself up for it. As our *Lord*, your True *Messiah*, has foretold to you, that many wou'd come in His Name, saying, I am *Christ*. *Behold* (says he) (b) *I have told you before*. But you wou'd not believe. And it has turn'd to your Destruction.

VI. The *History* of these *False Messiahs* has been lately wrote by *Johannes à Lent*, and printed at *Herborn* 1697, with sufficient Vouchers from the *Rabbies* of the *Jews* themselves. Let me but name them, to shew the *Succession* of *Delusion* in the *Jews*. You have heard before, out of *Josephus*, the Multitudes of *False Messiahs* before the Destruction of *Jerusalem*. Afterwards, *A. C.* 114, you set up another, in the Reign of *Trajan*; one *Andrew*, which occasion'd the Destruction of many Thousands of you. Again, in the Reign of *Adrian*, another, whom ye call'd *Bar Cochab*, i. e. The Son of a *Star*; alluding to the Star of *Jacob*, *Num.* xxiv. 17. And again *rebelli*ng under this *Messiah*, caus'd a most dreadful Destruction amongst you, insomuch that, as your selves have told it

(b) *Matth.* xxiv. 25.

it in your own Books, there was twice the Number of *Jews* that perish'd upon this Occasion, more than all those that came out of *Egypt*; and that you suffer'd more under *Adrian*, than under *Nebuchadnezzar*, or *Titus*. When you were at last undeceiv'd (too late) then you chang'd the Name of this *False Messiah*, from *Bar Cochab*, the *Son* of a *Star*, to *Bar Cosibah*, i. e. the *Son* of a *Lye*, as being a *False Messiah*.

And how oft have you been deceiv'd since? In the Year of *Christ* 434, in the Reign of *Theodosius* the Younger, another *Pseudo-Messiah* arose in the Island of *Crete*, who said, that he was *Moses*, and sent from *Heaven* to carry the *Jews* in *Crete*, on dry Ground, thro' the Sea, and persuaded several of them to throw themselves into the Sea.

In the Year of *Christ* 520, another *Pseudo-Messiah*, one *Dunaan*, arose in *Arabia*, and, with the *Jews* who follow'd him, set upon the *Bishop* and *Christians* in the City of *Negra*, and committed great *Outrages*, till he was destroy'd.

A. C. 529, the *Jews* and *Samaritans* in *Palestine* were seduc'd into *Rebellion* by *Julian*, a *Pseudo-Messiah*, which occasion'd the Destruction of many of them.

And when *Mahomet* appear'd about the Year 620. the *Jews* flock'd to him, as then *Messiah*, to which he at first pretended. And they stuck to him, till, as some say, they saw him eat *Camels Blood*; or, as others

tell, for other Reasons, they left him. Indeed he left them, and set up other Pretences.

After, *A. C.* 721, they follow'd a certain *Syrian*, who said that he was *Christ*.

A. C. 1137, they follow'd another in *France*, which occasion'd their Banishment out of that Country, and the Slaughter of great Numbers of them.

The Year following *viz.* *A. C.* 1138, in *Persia*, a *False Messiah*, taking Arms, brought great Mischiefs upon the *Jews* there.

A. C. 1157, the *Jews* rising under another *Messiah*, in *Spain*, had well nigh all of them been cut off.

A. C. 1167, they suffer'd much under another *Messiah*, in the Kingdom of *Fez*.

And the same Year, under another in *Arabia*, who gave for a *Sign*, That after his *Head* was cut off by the King of *Arabia*, he would rise to Life. Which he did not: But by this escap'd a more cruel Death. And not long after, in the same 12th Century, they suffer'd much by another beyond *Euphrates*; who gave for his *Sign*, That he would go to Bed at Night *leporous*, and rise *sound* in the Morning.

About the Year 1174, another rose in *Persia*, and led the *Jews* into *Rebellion*; which occasion'd great Destruction among them. And one *David Almusar* occasion'd the like to them in *Moravia* in *Germany*.

And

And again, in the same Century, another *Pseudo-Messiah*. All mention'd by *Maimonides*, and other *Jewish Rabbins*.

Who likewise tells us of that most famous *Pseudo-Messiah* in *Persia*, call'd *David El David*, alias, *David Alroy*, about the Years 1199 or 1200, a great *Magician*, who deluded many of the *Jews*.

A. C. 1222, many *Jews* follow'd a *False Messiah* in *Germany*, whom they call'd the *Son of David*: And the same Year expected their *Messiah* to be born of a Woman, then with Child, at *Worms*. But it prov'd a *Girl*.

A. C. 1465, when the *Saracens* made such Inroads upon *Christendom*, the *Jews* then thought their *Messiah* was come to fight their Battles.

And the same Year Rabbi *Abraham Avenaris*, a *Jewish Astrologer*, from the Conjunction of *Jupiter* and *Saturn* in the Sign *Pisces*, foretold the Coming of the *Messiah* to be then at hand.

And afterwards *R. Aberbanal*, in his Commentary upon *Daniel*, p. 84, 86. gather'd the Time of the *Messiah's* coming from the like Conjunction of *Jupiter* and *Saturn* in *Pisces*.

About the Year 1497, the *Jews* were again deceiv'd in *Ismael Sophus*, whom they took for their *Messiah*, who having got together an Army of vile and profligate Men, pursu'd his *Victories* successfully thro' *Media*, *Parthia*, *Persia*, *Mesopotamia*, and *Armenia*. But at
last

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last cheated the *Jews*, and set up a new *Sect* for *Mahomet*.

A. C. 1500, Rabbi *Ascher Lemla* appear'd in *Germany*, as the *Fore-runner* of the *Messiah*, who, he promis'd, shou'd come and restore the *Jews* to the Land of *Canaan* that same Year. And the *Jews* generally, every where did believe him: And appointed Publick *Fasts* and *Prayers* to prepare for the Coming of their *Messiah*,

About the Year 1534, a new *Messiah* rose up in *Spain*; who was burn'd by *Charles V.*

As was another at *Mantua*, *R. Salomo Malcho*; whom many of the *Jews* did believe came again to Life after he was burn'd, and every *Sabbath* visited his Wife *Zephati*.

But the Emperor spar'd *R. David*, who call'd himself one of the *Emissaries* of the *Messiah*, then soon to come. Who, when he was at *Rome*, is said to have *Fasted* Six Days together.

Another *Pseudo-Messiah* rose up in the *East-Indies* about the Year 1615.

And another in *Holland*, *A. C.* 1624.

But the famous *Pseudo-Messiah Sabethai Zevi*, *A. C.* 1666, is a Story remarkably known; who, after all the Expectation of the People of the *Jews*, turn'd, at last *Mahometan*, to save his *Life*.

And no longer since than the Year 1682, there has got up another *False Messiah*, *R. Mardochai*, a *German Jew*; whom, almost all the *Jews* in *Italy*, and many in *Germany*,

many, have own'd; but, like wise Men, with due respect to the *Inquisition*, and *Self-Preservation*. Whether he be yet *alive*; or what Stress the present *Jews* do lay upon him, I cannot tell; nor do I suppose they will be willing to own.

But, from the foregoing Account, I wou'd lay before them what a strange *Uncertainty* they are at; running after every *Impostor* for their *Messiah*; having lost all the *Marks* whereby they may know their *Messiah*; nay, being willing they should be lost; and disputing against them for this only Reason; That because all the *Marks* given of the *Messiah*, in the *Old Testament*, do meet in our Blessed Lord and Saviour *Jesus Christ*; and can never meet in any other; therefore they wou'd have no *Marks* of Him at all.

The Learned *Jew* who disputed with *Limborch*, Anno 1687, (Five Years after their last or present *Messiah*, *R. Mardochia* *, appear'd) contends, That the Prophets foretold neither the *Time* or *Place* of the Nativity of the *Messiah*. And says †, That *Miracles* were not needful to prove his Mission; but only to gather the *Jews* together from all Parts of the World, and to conquer the Nations.

Agreeable to this Notion, the *Pseudo-Messiah* before-mention'd, who arose in *Persea*, A. C. 1138, when desir'd to shew some *Miracle*, to prove his Mission, said, That the
Messiah

* *Limb.* p. 73.

† *ibid.* p. 55.

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Messiah was not to be known by *Miracles*, but by his *Success* in conquering the World.

And your famous *Maimon* * says the same, That the *Messiah* was not to work *Miracles*, but to fight the *Lord's Battles*, and conquer all before him.

Mahomet † made the like Excuse for his not working of *Miracles*. He said, That *Moses*, *Solomon*, and *Jesus*, were sent to shew God's *Righteousness*, *Wisdom* and *Clemency*, to which *Miracles* were necessary to gain *Belief*: But that he (*Mahomet*) was sent to shew God's *Fortitude*; to which no *Miracles* were necessary, but to enforce it with the *Sword*; which carry'd its own Conviction.

The *Guilt* and *Folly* of this Excuse is apparent. For at the first setting up of any for the *Messiah*, how shall it be known that he shall have *Success*? We see how often the *Jews* have been *deceiv'd* and *ruin'd* by it. But do they believe that their *Messiah* shall have *Success* without *Interruption*, all along from his first setting up? No, the learned *Jew* before-mention'd, interpreting the *Death* of the *Messiah*, which is spoke of *Isai.* liii. only of *Troubles* and *Afflictions* which he should endure; says it shall be in the *Wars* with the *Nations*, before he compleat the *Redemption* of the *Jews*; and then (says the learned *Jew*) shall be fulfill'd that *Prophecy*

* II. *Molac.* and *Mileb.* c. 11. † *Alcoran*, c. 2,
3, 4. &c. 11. *Limboech* p. 53, and 127.

phesy of Jeremiah, *Et erit dies tribulationis Jacob, sed ex ea salvabitur*: That the Jews shall suffer great *Tribulation*, but shall be sav'd out of it: So that, by this Rule, they cannot know their *Messiah* by his *Success*, till he is quite ruin'd and destroy'd, and they confounded, as it has hitherto befallen them.

One would think this enough to open their Eyes; That whilst they have obstinately rejected the *sure* and *infallible Marks*, which God by his *Prophets* has given of the *Messiah*, they have left to themselves no *Marks* or *Rules* at all, whereby they can know him, or which do distinguish him from every *Impostor*.

The *Jews* (c) in our *Saviour's* time, did expect that the *Messiah*, when he came, wou'd work *Miracles*. Many of the *False Messiahs* pretended to it; and no doubt, the present *Jews* would think it a great Confirmation of any who should now set up for their *Messiah*. Which shews, that the dispute against the Necessity of *Miracles* to vouch the *Messiah*, because they cannot deny those of our *Saviour*. And it likewise discovers their *Diffidence* in ever having a *True Messiah* to come (whatever they pretend) because they dare not put it to the issue of a *Miracle*, or trust that they shall have any, who shall be endow'd with such a *Power*.

Yet

(c) John vii, 31.

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Yet they reject Him, who they cannot but own had that *Power*. And confess that they are ready to acknowledge *another* without that *Power*; that is, they reject the *Strongest Credentials*, and will accept of *Lesser*. They cannot deny this to be their Case. They will not say, that they do not *desire* they had a *Messiah*, who could work *Miracles* to vouch his *Mission*. And their *Doctors* have asserted, *That as the Messiah, was to be greater than Moses; so when he came, he should work greater Miracles than Moses had done.* As it is quoted out of *R. Levi, Ben Gerson, Parascha*, by *Theodorick Hackspan*, in his Edition of *R. Lipmann's Book Nizachon. An. 1644. p, 387.* Yet now they cry down *Miracles*, as a *Mark* of the *Messiah*, because they despair of any such; that is indeed, of any *Messiah* at all to come. For no otherwise can they know him, whenever they suppose that he should come. They confess that they cannot know him by the *Time* when he shou'd come, or by the *Works* he shall do when come, other than by the *Issue* of his *Battles*; which they cannot know before-hand: And consequently can never be sure with whom to join, in time, before it be too late; as they have hitherto experimented in all their *False Messiahs*.

I would intreat them to think of another thing, as to the *Time* of the *Messiah's* Coming. They never set up any *False Messiah*, nor did any pretend to it, till near the *Time* that

that our Blessed *Saviour* came into the World; which was the *Time* foretold by *Daniel* and the *Prophets*. And since that *Time*, they have been perpetually setting up of *False Messiahs*, one after another, even to our *Times*. Which shews plainly, that the *Time* wherein our *Messiah* did come, was the *Time* wherein he was generally expected by the *Jews*: And that then they understood their *Law* and their *Prophets* in the same Sense that *we* have done, as to the *Time* of the *Messiah's* Coming; tho' now they wou'd dissemble it.

VII. I come now in the next place to consider (what I have before hinted.) The Excuse that you have for the Delay of your *Messiah's* Coming, beyond the *Time* (as your selves have confess'd) which was foretold by the *Prophets*. And you have so little to say upon this Point, that you only pretend your *Sins* have hindred his Coming. This is a very *bare*, and looks like a *guilty Put-off*. Surely it cannot satisfy your selves: For I pray you to consider, 1. What are those *Sins* you now complain of? They must be more than *common Sins*, that should defeat so many *express* and *solemn Prophecies*. And by your Interpretation of *Isaiah* liii. (before spoke to) you pretend to be *Righteous* and *Holy* to a *superlative* Degree.

But what are those *Sins* that should prevent the Coming of your *Messiah*? Are they greater than those of which you were formerly

ly, guilty in the Days of *Moses*? (d) And from that time to the *Captivity*, (2 *Kings*. xvii. 7 to 24.) in the *Captivity*, and after, (*Ezra* ix. *Neh.* ix. *Ezek.* xvi. *Dan.* ix. *Zech.* vii. and the whole *Prophecy* of *Malachi*.) No, you are not now so guilty of these *Idolatries* and vile *Abominations*; you have greatly *reform'd* your selves from these: And (excepting only your rejecting of your *Messiah*, and standing out still against him) you have not now, nor have had since his Coming, more *Sins* to answer for, or more notorious, than other Men. So that this, of your supposing the Coming of the *Messiah* to be delay'd for your *Sins*, seems only to be an Excuse, because you can find no other.

2. The Coming of the *Messiah* is promis'd as a *Remedy* for *Sin*. (e) *In that day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness.* And what is before quoted, *Dan.* ix. 24. expresses the Design of his Coming to be, *To make an end of Sins, and to make Reconciliation for Iniquity.* So that our *Sins* are so far from being a Reason for the *deferring* of his Coming; that they are rather an Argument for the *hastening* of it. The Prophet *Jeremy* speaking of the Coming of the *Messiah*, and the Condition of the *Jews* at that time, re-
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(d) read *Deut.* ix.

(e) *Zech.* xiii. 1.

cites their most horrible *Wickedness*, (f) and of *Judah* worse than *Israel*, and promises the New Covenant of the *Messiah*, as a *Redemption* to the *Penitent*; when God would give them *Pastors* (g) according to his own *Heart*, which shou'd feed them with *Knowledge and Understanding*. And to shew that this was not the renewing or restoring of the *Legal Dispensation*; but the leaving it behind, for one more excellent, it is added; (h) *In those days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.* And this is the time of the great *Wickedness* of *Israel*. And this is according to the *Tradition* which your *Rabbi Juda* tells in *Masoreta*, under the Title *de Synedrio, c. Helec.* That at the time of the Coming of the *Son of David*, the *Temple* should be a *Den of Thieves*, or *Unclean Persons*. And that this should be a Time of great *Dissoluteness* is likewise deliver'd in your *Talmud, tit. de Synedrio, & de Ponderibus, &c.* and by several of your *Rabbies*. So that this Excuse of your *Messiah* delaying his Coming, because of your *Sins*, is against your own *Expositions* and *Traditions*, as well as not only without any ground from, but contrary to the Tenure of

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(f) *Jer. iii.* (g) *ibid. 15.* (h) *ibid. 16.*

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the Holy *Scriptures* ; which I come next to shew yet more expressly.

3. The *Promises* of the Coming of the *Messiah*, are not only *positive*, and without any *Condition*: But the Case is expressly put of the *Sins* of *David* or of his *Posterity* ; and there *God* declares (*i*), that tho' he will *punish* those *Sins* ; yet that because of them, he would not *break* or *alter* the *Promise* (*k*) he had given, concerning the Coming of the *Messiah*.

4. But I have another Answer yet to give, and I beseech you seriously to consider of it: That is, whether it wou'd not be as great a Punishment to your *Sins*, if *God* has *blinded* your *Eyes*, that you shou'd not know your *Messiah*, when he came ; and a much greater Punishment than if his Coming had been *de-lay'd*? And now consider, whether this be not the Case. It has been plainly prophesy'd (*l*) that your *Builders* would reject the chief *Corner-stone*. That he should be (*m*) *for a Stone of stumbling, and for a Rock of Offence to both the Houses of Israel, for a Gin, and for a Snare to the Inhabitants of Jerusalem*: And that *many among them should stumble, and fall, and be broken, and be snared, and be taken*—
(*n*) *Stay your selves and wonder, cry ye out*

(*i*) 2 *Sam.* vii. 14, 15, 16. (*k*) *Psal.* lxxxix. 30. 33, to 37. (*l*) *ibid.* cxviii. 22. (*m*) *Isai.* viii. 14, 15.
(*n*) *ibid.* xxix. 9, 10, 11.

out, and cry: *They are drunken, but not with Wine; they stagger, but not with strong Drink: For the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes: The Prophets, and your Rulers the Seers hath he covered; and the Vision of all is become unto you, as the Words of a Book that is sealed.* Is not this literally your Case? Are not your *Prophets* now to you, as a *Book sealed up*? Do you understand by them, when you are to expect your *Messiah*? or what are the *Signs* of his Coming? No, they are all long since past; and you are left in the *dark*, in *endless* and *groundless Expectation*.

And in this Method, there is no *breach* of God's *Promises*, and yet his *Judgments* have their full scope, and there is still room and and hopes of his *Mercy*. When his time comes to *open* your *Eyes*, then will you return to him, and he will turn to you. But even unto this Day, when *Moses* is read, the *Veil* covers his *Face* from you, *i. e.* the true *Import*, and full *End* of the *Law*; which *Veil* is done away in *Christ*. For *Christ* is the *End* of the *Law* for *Righteousness* to every one that *believeth*.

5. To avoid all the Absurdities of this Pretence of yours, some of you have set up another Notion, *viz.* That the *Messiah* did come at the *Time* foretold by the *Prophets*, and has been in the World ever since, and is still; but, for your Sins, *conceals* himself a-

mong the *Lazers* or *Lepers*, that sit at the Gates of *Rome*, or else where; others say * that he is in *Paradise*, but there *fetter'd* in a *Woman's Hair*. This we must suppose is by way of allusion to *Sampson* and *Delilah*. Some of the *Rabbies* put a *mystical* Sense upon this; meaning by the *Woman's Hair*, in which the *Messiah* is tied, our *evil Concupiscence*, which *retards* his *Coming*.

How horribly *absurd* and *ridiculous* is this? These sort of strain'd Excuses were enough to *convert* any Men of Reason amongst you. Besides that they are *contradictory*, which shews one must be *false*. For the former Pretence overthrows this; and this, if true, destroys that. But what foundation have you for this?

What *Prophecies* have you for such a *State* of the *Messiah*?

What, was the *End* of his *Coming* to keep himself *conceal'd* for 1600 Years? And all that time to undergo so *miserable* and *wretched* a *Life*, as you would have him?

How was his *Coming* to be a *Light* to the *Gentiles* so often *prophecy'd* of, if the *Gentiles* have not heard of him from that time to this?

If he has undergone the state of a *Leper* and a *Beggar* now for above 1700 Years; How do you object the *Afflictions* and *low Estate* of *Jesus* for

* *Theodor. Hackspan. ubi supra. p. 351.*

for 33 Years, as inconsistent with the *glorious* State of the *Messiah*.

But if he be come, and you know him not; and that this, you think, will solve all those *Prophecies* concerning the *Time* of his *Coming*: Behold, your own Conjecture truly fulfill'd. He is *come*, and you have not *known* him; while the *Gentiles* have been *convinc'd* by his *Miracles*, and *submitted* to him, even to the *uttermost* parts of the *Earth*, as was expressly *prophecy'd* of Him.

Again, if you did not *know* him, what hinders but that you might likewise *persecute* him? And why should this seem a thing so impossible to you? Have ye not done the same to almost all of your own *Prophets*? You stoned *Zechariah* (o) in the *Court of the House of the Lord*: You persecuted *Jeremiah* (p), till the Day that *Jerusalem* was taken; and the Hands of your *Priests* and your *Prophets* were chief in the Pursuit of his *Blood*, and after them the *Cry of all the People*; as it was in your Persecution of your *Messiah*. How often did you rebel against *Moses*, against *David*, against *Solomon*, against all your *Prophets*? How do all they complain against you? (q) Moreover all the *Chief of the Priests*, and the *People*, transgressed very much, after all the *Abomi-*

nations

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(o) 2 *Chron.* xxiv. 21.

(p) *Jer.* xxvi. 8, 9.

(q) *Chron.* xxxvi. 14, 15, 16.

nation of the Heathen; and polluted the House of the Lord, which he had hallowed in Jerusalem: And the Lord God of their Fathers sent to them by his Messengers—But they mocked the Messengers of God, and despised his Words, and misused his Prophets, until the Wrath of the Lord arose against his People, till there was no Remedy. And now it has risen a hundred fold more, since your despising and misusing of your Messiah, And your not knowing your Messiah was a just Judgment upon you for your rejecting and persecuting all your former Prophets. Eljah (r) complain'd that you had slain them all, every one of the Prophets, but himself alone; and he was forc'd to fly for his Life, and was miraculously preserv'd. In the solemn Confession (s) of the Priests and the Levites, and the Covenant which they and the Princes seal'd; they confess that they slew the Prophets who testify'd against them, to turn them to the Lord. This Branch was never forgot in all their Confession, for it was notorious; (t) We have not hearkned unto thy Servants the Prophets, which spake in thy Name, to our Kings, our Princes, and our Fathers, and to all the People of the Land. Why then shou'd it be thought a thing impossible with you, that you should not hearken unto the last Prophet, the Messiah, who refus'd to hearken to any

(r) 1 Kings xix. 10. (s) Neh. ix. 26. (t) Dan. ix. 6.

any before Him? Read all your *Provocations* recorded *Pſalm* cvi. and then your present *Obstinacy* will not appear so strange to you, or so totally disproportionable to your former Demeanure. It is said, *ver. 7. Our Fathers understood not thy Wonders in Egypt.* Then it is possible that you might not understand the *Wonders* of your *Messiah*.

Your *Fore-Fathers* kill'd the *Prophets*; and your *Fathers* built their *Sepulchres*: And you say, (u) *If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets: Wherefore ye be Witnesses unto yourselves, that ye are the Children of them who kill'd the Prophets.* And how have you fill'd up the measures of your *Fathers*? As our *Messiah* told you before-hand that you wou'd do. That he wou'd send you *Prophets* and *Apostles*: And that you wou'd slay and persecute them: *That the Blood of all the Prophets, which was shed from the Foundation of the World, might be requir'd of your Generation.* And how severely has it been requir'd? Believe, in this, our *Messiah* to have been a *True Prophet*; and that this last *Sin* of your *Crucifying* Him, and *Persecuting* His *Apostles* and *Messengers* whom He sent unto you, has been greater, as it has been more grievously punish'd, than all your former *Pre-*

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vocations:

(u) *Mat.* xxiii. 29, 30, 31, 32.

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vocations: Of which that you may be more sensible (for it is a material Consideration) I invite you, as the last thing I shall say upon this Head, to make the Comparifon betwixt your former *Captivities* and *Sufferings*, and that much more heavy Hand of God which has lain upon you fince your *Crucifying* of your *Meffiah*.

6. In the Book of *Judges* (x) you are told of the feveral *Captivities* into which you were fold for your repeated *Idolatries*: Firft, unto the Hand of the King of *Mefopotamia*, for *Eight* Years: Then, Secondly, after *Forty* Years of Deliverance, unto the King of *Moab*, for *Eighteen* Years. Thirdly, unto *Jabin*, King of *Canaan*, for *Twenty* Years. Fourthly, into the Hand of *Midian*, for *Seven* Years. Fifthly, of the *Philiftines* and *Ammonites*, for *Eighteen* Years. Sixthly of the *Philiftines* for *Forty* Years. The Seventh was the great and longeft *Captivity* of *Seventy* Years in *Babylon*. All thefe for your *Idolatry*. But, after this, you were cur'd of your *Idolatry*; and to this Day have kept your felves in the greateft *Abhorrence* of it. And yet now, fince your rejecting of our *Meffiah*, and faying, *Let his Blood be upon us and our Children*, you have undergone not a bare *Captivity*, as in *Babylon*, where you were all together, and *Prophets* fent amongst you to
comfort

(x) *Judg.* iii. 8, 13, 14. c. iv. 3. vi. 1. x. 8. xiii. 1.

comfort you, and assure you of a *Restoration*, and that in *Seventy Years*; but a *Dispersion* over the Face of the whole Earth; without a *King*, without any *Prophet*, as a People *forsaken of God*; and without a *Temple* or *Sacrifice*: And that not only for 70 or 700, but now almost 1700 Years.

And if this heavy *Judgment* be come upon you, for your not *understanding* the *Promises of God*; and thereby hardening your selves against the clear Proofs which your *Messiah* brought of his *Mission*; then is there no Appearance of your being *Deliver'd*, till you shall repent of this greater *Sin*, and more grievously *punish'd* than your *Idolatries*; to *Reject* and *Crucify* your *Messiah*.

The Ingenious and Learned *Jew* * before-mention'd, answers to this, That the *Captivity* of the *Ten Tribes*; has been longer than that of the *Two Tribes*: And it cannot be said, that the *Captivity* or *Dispersion* of the *Ten Tribes* was for the rejecting of their *Messiah*? And therefore, that it cannot be concluded, that the *lesser* Punishment of the *Two Tribes* was for a more *heinous Sin* (*viz.* of *Crucifying* their *Messiah*) than that *Sin* (*viz.* of *Idolatry*) for which, principally, the *Ten Tribes* were deliver'd to *Captivity*.

Ans. Tho' the *Ten Tribes* were sent into *Captivity* about 120 Years before the *Two Tribes*,

* *Limbor.* p. 99.

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Tribes, yet their *Captivity* has not been so long. For as the Temporal Punishment of any *Man* ends with his *Death*; so the Punishment of a *Nation*, as a *Nation* ceases, when that *Nation* has lost its *Name*, and is *scatter'd* or *incorporated* into other *Nations*. Particular *Persons* who have descended of that *Nation* may suffer; but the *Nation* is no more, and so cannot be said to *suffer* when it is *extinct*. As when a *Regiment* is broke, it is no more a *Regiment*, tho' the *Soldiers* are incorporated into other *Regiments*. Thus in *Families*, a *Family* is said to be *extinct* when the *Name* is lost, and there are none left to support it; tho' all the particular *Persons* of that *Family* may live under other *Names*, and in other *Families*. And thus it is, that the *Family* of the *Ten Tribes* of *Israel* are long since *lost* in the *World*. All the *Jews* now known being of the *Family* of *Judah*, as distinct from *Israel*. But the *Family* of *Judah*, consisting of the *Tribes* of *Judah* and *Benjamin*, with the *Levites*, are still preserv'd to *suffer*, a visible *Example* of *God's* just *Judgment* and *Indignation* against them. The very *Names* of all the other *Tribes* of *Israel* being so far lost, as that not one of them is now known, or any *Jew* does so much as pretend to be of any of those *Tribes*.

Tho' it is very probable that many of the *Ten Tribes* are incorporated (albeit they may not know it) into the *Two* remaining *Tribes*; yet all go under the *Name* of the *Two Tribes*:

Tribes : And therefore the *Two Tribes* are they *only* who are said to *suffer* ; as they *only* (and such of the *Ten Tribes* as were then incorporated with them) were concern'd in the *Rejection* and *Crucifying* of their *Messiah*. (y)

But as the Punishment of the *Two Tribes* has been so many *Hundred Years* continu'd longer than that of the *Ten Tribes*, for this their greater Sin of *Crucifying* their *Messiah* ; so there was a plain and visible Reason for the at first greater Punishment of the *Ten Tribes*. 1. They *rebell'd* from under the House of *David*. 2. They fell into *Schism* against the House of *Aaron*, and set up new *Priests* of their own. 3. As a Consequence of both these, they set up a *False Worship*, in the *Caves* of *Dan* and *Bethel* ; and return'd not from their *Idolatry*, their *Schism*, and *Rebellion*, till their *Extirpation*.

And we may see a very legible Hand of *God* upon them, in great *Judgments*, all along from their *Revolt*.

Judah had many bad *Kings*, but some eminently *Good*.

Israel had a Succession only of Nineteen *Kings* from their *Defection*, among whom there was not one that was *Good*.

And they were carry'd away *Captive* 120 Years before the *Captivity* of *Judah*.

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(y) *Lam.* iv. 6.

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But then the *Captivity* of *Judah* having been continu'd so much *longer* than theirs (as before has been said) swells up the *Punishment* of *Judah* now to exceed theirs, as their Sin in *Crucifying* their *Messiah* has far exceeded all the *Sins* of the House of *Israel*.

Let me add to this, the many and miserable *Massacrees* and *Destructions* of the *Two Tribes* since our *Saviour*, under the several *False Messiahs* whom they set up; in one of which they *suffer'd* more than in either of the *Destructions* of *Jerusalem*, by the *Chaldeans*, or the *Romans*, as before has been shewn, from their own *Confessions*.

Now let us consider, that at the *Day* of *Judgment* there is no *Representation* of *Nations*; but every Man suffers for his own *Sin*. *National Judgments* are only in *this World*.

And hence it is observable, that no *Wicked Nation* has ever yet escap'd a *National Judgment* in *this World*. Tho' *God* may bear long with them; yet, if they do not *repent*, by a *National Sorrow* and *Amendments*, *Judgment* overtakes them, even *here*. For no where *else* are there any *National*, either *Mercies* or *Judgments*.

And as all *Nations* have been *Wicked* in their several *Degrees*; so have they every one been severally *punish'd*, according to their *Demerits*, even before the *Sons* of *Men*.

But there are no *Judgments* that have befallen any *Nation* so legible as what have been sent upon your *Nation*; particularly
upon

upon the *Two Tribes*.. No *Nation*, since the Earth began, has been kept under so long a *Captivity* and *Dispersion*; so wonderfully *perserv'd*! and so remarkably *punish'd*! *Preserv'd* for *Punishment*! And, when *God's* Time shall come, for a glorious *Restoration*, in the Acknowledgement of your only True and Divine *Messiah*! O that this were the Time!

But the learned *Jew* * has another *Answer*, viz. That the *Jews* have not been free from *Idolatry* since their Return from the *Captivity* of *Babylon*, nor are at this Day: And therefore that the Comparison must fail which we draw betwixt the Punishments that have come upon them for their former *Idolatries*, and this 1600 Years *Dispersion*, after they had forsaken their *Idolatry*; which, he says, they have not yet forsaken. He says, † that they have it in the utmost Abomination, and avoid it wherever they can: But that for *Fear*, or other base Motives, very many of them have turn'd *Mahometans*, in all the Dominions of the *Turk*, in *Africa*, in *Asia*, in *Persia*, and *Arabia*. But tho' this be an *Apostacy*, and forsaking of their *Law*, yet he does not charge it as *Idolatry*, because the *Mahometans* do not worship *God* by *Images*. But then he returns upon the *Christians*, and says, That since the *Idolatry* of the *Church* of

* *Limbor.* p. 101. n. iv. † *Ibid.* p. 102.

of *Rome*, Multitudes of the *Jews* have, to avoid *Persecution*, embrac'd the *Popish Idolatry* in divers Countries: And even in our own Times (says he) we have fresh Experiences of it. He names the whole *Neapolitan Synagogue* of *Barcelona*, and all the others in *Catalonia*, who turn'd to the Church of *Rome*. And in *Spain* and *Portugal* they have turn'd so fast, that he says, *Ex Judæis Apostatis fere nomes & Principes, Nobiles, & Populares, originem ducunt. Quod in iis Regionibus adeo notum, ut nemo dubitaverit, i. e. That almost all of them, Princes, Nobles, and Commons, are sprung from Apostate Jews: Which is so well known in those Countries, as that none doubt of it: Notwithstanding* (as he says) *for the obtaining of Great Places and Honours, especially Ecclesiastical, they are oblig'd to renounce Judaism, and to bring Certificates that they are not descended of the Jews. Which* (as we may easily believe him) *are attainable at that, as well as other Courts, where Money is not wanting.* This, indeed, does plainly shew the Suspicion, at least, that they are descended of the *Jewish Race*. He says moreover, that many of their *Clergy, Bishops, and even of the Inquisitors themselves, are Jews in their Hearts; and dissemble Christianity* for the avoiding of *Persecution*, and to gain *Honours and Preferments*; of whom (he says) some do *repent and fly*, as they can: And that *there are in Spain both Bishops, and the*

the Gravest of their Monks, whose Parents, Brothers, and Sisters, do fly into this Country (that is, into Holland) that they may freely profess Judaism. That many of the Fryars, Augustines, Franciscans, Jesuits, Dominicans, have there, and in several other Countries, renounc'd their Idolatry, i. e. of the Church of Rome. This, I suppose, he wou'd make an Argument of their returning back to Judaism. But he does not deny that there are many Christian Countries, who have thrown off the Idolatry of the Church of Rome, and yet do not Judaize. But now, to consider all this whole Excuse :

1. If many *Jews*, to avoid *Persecution*, submit to *Idolatrous* Practices; as this Learned *Jew* confesses, that he himself had often bow'd the Knee to *Baal*, for which he begs *God's* Pardon: Yet this is still but the Defection of particular *Persons*; and cannot be compar'd to those *National* Idolatries, wherein their *Kings*, and *Priests*, and *People* did concur, of their own *Choice*, without any *Force* or *Compulsion*; as were their many *Idolatries* before the *Captivity* of *Babylon*, and none the like since. Their *Principles* were then corrupted; but not since: For they confess that they have *Idolatry* in the greatest *Abhorrence*, tho' many of them cannot resist unto *Martyrdom*.

2. But this Learned *Jew* has afforded us a very material Consideration; for if all *Spain* and *Portugal*, or the greatest part of them,
and

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and likewise many in other Countries, are descended of the *Stock* of the *Jews*, this may let us into conjecture what is become of the *Ten Tribes*. It is certain they are dispers'd among other Nations. And tho' they have lost their *Name*, and consequently their *Nation*, yet their *Posterity* must remain somewhere, under other *Denominations*. It is reasonable to believe that many of them did return to *Judaea*, after the *Two Tribes* were restor'd to their *Country*, and *Jerusalem* and their *Temple* were built again. And, consequently, are mix'd among them to this Day. It will not be so easy, without this, to reconcile the vast *Numbers* of the *Jews* that were destroy'd in the Siege of *Jerusalem*, under their several *False Messiahs*; and that are now *dispers'd* all over the World. From whence I make these Inferences :

1. That many of the *Ten Tribes* might be involv'd in the *Guilt* of *Crucifying* their *Messiah*, and standing out against Him unto this Day, tho' all going then under the Name of *Judah*, or the *Two Tribes*: And, consequently, sharing with them in the *Punishment*.

2. If the *Spaniards*, *Portuguese*, and other *Christians*, are of the Race of the *Jews*, they must be of the *Ten Tribes*; so far, at least, as they were mix'd with the *Two Tribes*. And they turn'd more into other *Nations* than the *Two Tribes*: Because they have lost their *Name* and *Nation*, which only survives in
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the *Two Tribes*. Therefore the *Ten Tribes* may be said to be more converted to *Christianity* than the *Two Tribes*; who only, by *Name*, of all the *Tribes*, persist in their *Infidelity* against *Christ* our *Lord*.

This will make the *Punishment* of the *Ten Tribes*, for their *Idolatry*, *Schism*, and *Rebellion*, much less than that of the *Two Tribes*, for the *Rejecting* and *Crucifying* of their *Messiah*; and this *Sin* of the *Two Tribes* to be much greater than that of their own former *Idolatries*, as the *Punishment* of it has been many ways more remarkably transcendent. Which, I pray *God*, you may lay to heart as you ought.

3. (2) Many *Myriads* of the *Jews*, as well *Priests* as others, were converted to *Christianity*, in the beginning of the *Gospel*, upon Conviction of what they themselves had *seen* and *heard*: About 3000 at one Sermon; 5000 at another; (a) *Multitudes both of Men and Women*. These, with their *Religion*, lost (in time) their *Nation*, or the *Name* of *Jews*, having embrac'd that of *Christians* in the stead of it. And their *Posterity* are *Christians*, tho' of the *Jewish* Race.

Now, by reasonable Computation, there are more of these *Christian Jews* at this Day in the World, than of all that are known by the Name of *Jews*.

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(2) *Acts* xxi. 20. vi. 7. (a) *Ibid.* ii. 41. iv. 4. v. 14.

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For the *Jews* were almost all cut off, and utterly extinct, in the Destruction of *Jerusalem* by *Titus*: And more afterwards by *Adrian*, for the adhering to their *False Messiah Barcosbas*. And all that now go by the Name of *Jews* are sprung from the small Remainders that were left out of these *Destructions*, like *Brands* pluck'd out of the *Fire*.

Whereas the *Christian Jews* escap'd all these, and all that came upon the other *Jews*, for their several *False Messiahs* before-mention'd. And which is wonderfully observable, the *Christian Jews* that were in *Jerusalem* when it was *besieg'd*, were sav'd by a *miraculous Providence*: The *Siege* being unaccountably *rais'd* for a short time, till the *Christian Jews*, taking hold of that Warning of our *Saviour*, Matth. xxiv. 16. fled to *Pella*, a City in the *Mountains*; and thereby escap'd that *dreadful Overthrow*, which swept away the *Unbelieving Jews* that waited their Fate in *Jerusalem*. By this it appears, that the *Stock* of the *Christian Jews* has increas'd and spread much farther than that of the *Infidel Jews*; whose *Tree* was twice cut down by *Titus* and *Adrian* even to the Ground, and left to spring again out of the old Root; besides the many great *Loppings* afterwards, under several others of their *False Messiahs*. Whereas the *Believing Jews* have *encreas'd* and *multiplied* without any of these *Interruptions*; and spread far and wide

wide thro' the World. From whence we must conclude, that much the greatest Number of the *Jews* are converted, and have embrac'd the *Christian* Faith; and by this means are deliver'd from that *Servitude* and *Dispersion*, which now lies only, as a *Curse*, upon those *Infidel Jews* who continue in their *Obstinacy* against the *Messiah*.

Let me here take notice of another Passage in the Place before-quoted of *Limborch*, where the learned *Jew*, speaking of the Defection of so many of the *Jews* to *Idolatry*, to *Mahometism*, &c. according to the Countries where they live, wishes the *Jews* were as good as this Argument of the *Christians* would suppose them, viz. That they had reform'd from their *Idolatry* since their Return from the *Captivity* of *Babylon*, and were in other respects better than before, excepting that *Sin* of *Rejecting* their *Messiah*, and *Persisting* in it. Which this learned *Jew* will by no means allow; but, to avoid the Force of this Argument, he makes the *Jews* now more *wicked* than ever. Upon which occasion I wou'd mind you of your Exposition (before-mention'd) of the liii. of *Isaiah*, which makes them most *holy* and *righteous*; (see p. 90.) and that their *Dispersion* was for the *Conversion* of the *Gentiles* by them; whereas now you make them grow more and more *wicked*, and that they are *corrupted* every where with the *Idolatries* and *De-*
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lusions

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lusions of the Nations, instead of converting them.

Theodor Hackspan, in his Book before-quoted, p. 394. cites the *Jewish Rabbies* and *Talmud* making the *Ancient Jews* much better than the *Modern*. He quotes *Jalkut* upon the first of *Isaiah*, and upon these Words, that *Righteousness* lodged in *Jerusalem*, R. *Juda*, F. R. *Simonis*, says, *That there was not a Man then to be found in Jerusalem, in whose Hands any Sin was to be found. But how was this? The daily Morning-Sacrifice did cleanse the Sins of the Night; and the daily Evening-Sacrifice, the Sins of each Day; so that none was to be found in Jerusalem upon whom there was any Sin.* Thus, he. But of the *Jews*, after the *daily-Sacrifice* did cease, it is said in the *Talmud* by *Jochanan Massech Joma*. cap. 1. That a *Nail of the former Jews* was better than the whole *Body of the after Jews*. Because the *daily Sacrifice* was wanting, by which the *former Jews* were cleansed.

See how vile the *Modern Jews* are here made, ever since the *Destruction of the Second Temple*! How vile this learned *Jew* here makes them! And this, that they might find an *Excuse* for the *Delay of the Messiah* thus long after the *Time* foretold by the *Prophets*.

But at another turn, when they apply what is said of the *Sufferings of the Messiah* in the liii. of *Isaiah*, to their own present suffering

ing *State*; then they are the *righteous Servants of the Lord*, and there is no *Deceit in their Lips*! Then do they apply to themselves all that *Righteousness*, which is there spoken of the *Messiah*. At one time, they are more *vile* than the *Heathen* among whom they are mix'd; at another time, they are *righteous* above all that are on the Earth, and by their *Righteousness* the *Gentiles* are to be converted.

These *contradictory* Pretences, set up severally as they are pinch'd, shew the *Desperateness* of their *Cause*. Therefore I will labour this Point no further, but proceed to another Topick.

VIII. It is strange that you will adhere so obstinately to the *Letter* of those *Promises* made to *Levi*, which yet you must acknowledge, are, (according to the *Letter*) and have been, long *broken*; and yet so easily get over the *Letter* of the *Promises* concerning the *Messiah*; which can never be *fulfill'd* but in the Person of *Jesus Christ*.

Especially considering that in that famous *Prophecy* of the *Messiah*, *Psal. cx.* it is expressly said, that he shou'd be a *Priest*, not of the Order of *Levi*, but of *Melchizedec*. Here was a new *Priesthood*: And a Change of the *Priesthood* does necessarily infer a Change also of the *Law*. In your Sense of the *Promises* to *Levi*, you make that *Promise* of the future *Priesthood* after another

Order, to be a Contradiction to the *Promises* made to *Levi*, but in our Sense, they both stand together, and the one *fulfills* and *compleats* the other. If you will admit no *Change* of the *Levitical* Priesthood, you must throw off the *Psalms* of *David*, as well as the *Gospel* of *Christ*. Then consider, that the *Promise* to the *Priesthood*, of which *David*, then *Prophecy'd*, was confirm'd by an *Oath*, that God would not alter his Purpose, *I have sworn and will not repent*. There was no *Oath* to the *Priesthood* of *Levi*. Again, the *Priesthood* of the *Messiah* was declared to be *eternal*. Thou art a Priest *for ever*. And the *Type* of this *Priesthood* in *Melchizedec*, was more noble than that in *Levi*: Because *Abraham* the Father of *Levi* and of all *Israel*, did pay an Acknowledgment to the *Priesthood* of *Melchizedec*, as superior to his own, in paying of *Tythes* to *Melchizedec*, instead of receiving *Tythes* from him; and being *blessed* by *Melchizedec*, as his Superior.

When the flowing in of the *Gentiles* to the *Church* is describ'd; it is written, (b) *I will take of them for Priests and for Levites, saith the Lord*; Or, if this were to be understood of the *Jews*, yet the *Covenant* with *Levi* wou'd be at an end, if the *Priesthood* were enlarg'd to let in those of others *Tribes*. And it is promis'd, (c) *ye shall be to me a Kingdom of Priests*. This could not be under the *Mosaic*

(b) *Isai.* lxvi. 21.

(c) *Exod.* xix. 6.

cal Dispensation, but it is under the *Evan-gelical*; where the *Priesthood*, which is design'd to serve the whole *Earth*, is not, it cannot be confin'd to one *Family*, or *Tribe*, or *Nations*: And so the whole *Kingdom of God*, which is the whole *World*, as they that are made capable of the *Covenant of Grace*; so also of the *Priesthood*.

And if the whole *Gentile World* were gather'd unto you, (as you expect) then surely one *Tribe of Levi* wou'd not be sufficient for *Priests* to them all. So that according to your own Expectation, there must be a *Change*. And yet,

IX. Your great Objection is, that *God* cannot *alter* any thing that he has once *ordin'd*. It is true, *God*, is *immutable*, and cannot *change*; and what he *ordains*, must answer the *Ends* for which he has *ordin'd* it. He does not always tell us what those *Ends* are; and therefore we cannot always tell when they are accomplish'd, But when he pleases to make known to us the *Ends* for which he has *ordin'd* such things, what it is they tend to, and when they are to be accomplish'd; then when they are accomplish'd at the time he has nam'd, to think this any *Breach of Promise*, or *Alteration* in *God*, which is the highest Proof of his *Veracity* and *Unchangeableness*, is a great *Weakness* in our *Understandings*, and our great *Unhappiness*, when this betrays us to *oppose* and *fight against* the *Counsel of God*, and *forfeit* our *share* in his

glorious *Dispensations*, all ordain'd to bring us to *Bliss*.

1. This Objection of yours, which keeps you from *Christianity*, is that which has divided the *Samaritans* from you. They stick to the *Institutions* given to the *Fathers*, to *Abraham*, *Isaac*, and *Jacob*; And think that what was after commanded to *Moses*, cannot alter what God had before appointed. Our *Fathers worshipped in this Mountain* (said a Woman of *Samaria* (d) to our *Messiah*) and ye say that in *Jerusalem* is the place where Men ought to worship. Our Lord determin'd the Case on your side, against the *Samaritans*, and said that *Salvation is of the Jews*. But by the same Argument that you can defend your selves against the *Samaritans*, you must yield up the Cause to the *Christians*. For if God cou'd alter his *Institutions* from what he gave to the *Fathers*, to what he commanded by *Moses*, why not from what he commanded by *Moses*, to what he instituted by *Christ*.

2. If you say, that the Argument will run on to all *Changes*, as from what he instituted by *Christ*, to what it is pretended he a new reveal'd to *Mahomet*, and so on to the End of the World; and then nothing can be certain.

I answer, That *Mahomet* cou'd not prove his pretended *Revelations* by those Mark as *Moses*

(d) *Joh. iv. 20.*

Moses and *Christ* did; and they only, as shewn in the first Part of this Discourse. And she may safely venture all the *Impostors* in the World, to counterfeit these *Marks*, and to believe them, if they can.

But in the next place, *Christ* was foretold by *Moses*, *Deut.* xviii. 18. Yea and all *Prophets* that follow after, as many as have spoken, have likewise foretold of these Days, in which our *Messiah* came into the World, and fulfill'd all that they had prophesied of him. So that the *Gospel* is a *Confirmation* and *Fulfilling* of the *Law*, and bears witness to it.

But tho' the *Alcoran* does acknowledge both the *Scriptures* of the *Old* and *New Testament*, and so far bears witness to them; yet it cannot shew that *Mahomet* was foretold either by *Moses* or *Christ*, or by any of the *Prophets*. Nay, *Christ* has told that he is the *last*, and none to come after him; and therefore gives us Caution to believe none such. So that the *Alcoran* is in direct opposition both to the *Law* and the *Gospel*.

If *Moses* had said that he himself was the *last* that God wou'd send, then cou'd not you expect any *Messiah* to come. But since *Moses* has told us of a *Prophet* (e) that God wou'd send after him, and commanded all to hear him; and threatens God's Judgments upon those who will not hearken to the Words of *God*

(e) *Deut.* xviii. 19.

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God which he shall tell them; What difficulty shou'd you make to hearken unto him, who has come with the same *Attestation* and *Seal* of God as *Moses* himself did?

3. If you say, That you are forbidden, *Deut.* xiii. to trust even *Miracles* against what *Moses* commanded. That *Scriptures* shall be consider'd by and by; and it will be shewn, That it extends only as to the Worship of *false Gods*; and that they are not *true* but *seeming Miracles* that are there spoke of.

But your *Talmud*, (*tit. de Synedrio*) gives this as a standing *Rule*, That *any Command whatsoever, may without scruple be transgress'd, by the Command of a Prophet*; that is, who works *Miracles* to attest his *Mission*.

This is to be understood of those *Commands*, which stand only upon *positive Precepts* of God's *Institution*; and have not a *moral*, which is an *indispensible* Obligation, in their own Nature.

And of this there are many *Examples* in *Scripture*, even where no *Miracles* were wrought to warrant them; but they gave place oft-times to Cases of *Necessity* and *publick good*.

How oft have the *Treasures* of the *Temple*, which were *hallow'd*, being *dedicated* to God, and the very *Gold* upon the *Doors* and *Pillars* of the *Temple*, been given to *Heathen* and *Idolatrous Kings* (when other *Treasure* there was none) to procure *Peace* to the Kingdom

Kingdom upon great Emergencies? And no Censure past upon this.

David, in a Case of Necessity, eat of the *Hallow'd Bread* (f), and those who were with him, of which it was not lawful for any but the *Priests* to eat; and was blameless.

The Command of the *Sabbath* was transgress'd, as oft as the *Eighth-Day* for the *Circumcision* of a *Child* fell upon that Day.

Joshua, and all the *Men of War* (g), compals'd *Jericho* on the *Sabbath-Day*.

Circumcision (h) (so positively commanded) was omitted 40 Years in the *Wilderness*.

Samuel (i) sacrific'd at *Mizpeh*, and built an *Altar* at *Ramah*, neither of which was the Place that God had appointed: Which was contrary to the general Command, *Deut.* xii. 13, 14. And, besides, *Samuel* was no *Levite*; and therefore it was *Dearh* for him to offer *Sacrifice*, by *Numb.* xviii. 7.

The same did *Elijah* (k), (who was not a *Levite*) and had God's Approbation by a great *Miracle* then shewn.

The Place of which *Moses* spoke, *Deut.* xii. 5, 6. that God wou'd choose to put his Name there, was establish'd at *Shiloh*, which bore the Name of the *Messiah*; and was call'd *The Tabernacle which God had pitch'd among Men.* Psalm lxxviii. 60. It remain'd there from

(f) 1 Sam. xxi. (g) Josh. vi. (h) ibid. vi. 5.
(i) 1 Sam. vii. 7, 17. (k) 1 King xviii. 38.

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from the Days of *Joshua* to *Samuel*, about 450 Years. And thither they brought their *Tythes*, *Sacrifices*, &c. and came up *Yearly* to worship, as *Moses* had commanded, to the *House of the Lord*, which was there. (l)

Yet this was alter'd, by the Authority of *David* and *Solomon*, who set it up at *Jerusalem*: And moreover, made several *Changes* in the Courses of the *Priests* and the *Levites*, and other Parts of the *Worship of God*, which *Moses* had commanded, particularly as to the *Time of the Levites Service* (m), which, by the Commandment of *Moses*, was from the Age of 30 to 50. But this, by the last Words of *David* (n), was alter'd, and they were to begin their Service at the Age of 20. And the Reason is there given, because the *Manner of their Service* was changed, not being so laborious, as when they were to carry the *Tabernacle* upon their *Shoulders*. The Practice of which ceas'd, when the *House of the Lord* was built at *Shiloh*, after the Conquest of *Canaan* for then the *Ark* (o) was fix'd; and all the Tribes repair'd to it at *Shiloh*, and it was not carry'd about with them from place to place as formerly. Yet this Alteration of the Age of the *Levites Service* was not made till the time of *David*, but serv'd ever after. *Ezra*. iii. 8.

And

(l) 1 Sam. ii. 35. 7. (m) Numb. iv. 3, 23. (n) 1 Chron. xxiii. 27. (o) Joshua xviii. 1. 1 Sam. i. 7. iv. 3.

And there was no *Prophecy* going before to warrant these *Changes*? nor had *Moses* spoke any thing of them.

But he spoke expressly of the *Messiah*, and imply'd *Changes* to be made by him. For he gives strict Charge (p) to *hearken to what he should command*; and threatens God's *Judgments* to those who shou'd *refuse*. Now what occasion was there for this, if he had no more in Commission than *Moses* had, and were to command nothing *more or less* than *Moses* had done? If he were only to *re-inforce* what *Moses* commanded; that was the Business of *lesser Prophets*, and wou'd make him *less* than *Moses*; which I suppose none of you will say.

But beside *Moses*, we have the joint Voice of all the *Prophets*, which do in expresse Terms declare, that the *Messiah* would make great *Changes* from what *Moses* commanded, and introduce a much more glorious State into the *Church*; which *Isaiah* expresses (q) by *New Heavens* and a *New Earth*; and tells, that at that time, God wou'd throw off the *Jews*, and make others his *Chosen*; And ye (says God to your Nation) shall leave your Name for a Curse to my *Chosen*; for the Lord God shall slay thee, and call his *Servants* by another Name. (r) And, In those days,

(p) Deut. xviii. 15. 18, 19. (q) Isa. lxxv. 17. lxxvi. 22. lxxv. 15. (r) Jer. iii. 16.

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days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. (s) Behold the days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah; not according to the Covenant that I made with their Father, in the Day that I took them by the Hand to bring them out of the Land of Egypt. (t)

And it is told, that the *Messiah* should be a *Priest*, but not of the Order of *Levi*, as before shewn p. 182. And, as your *Priesthood*, so it is said, that God wou'd reject and put an end to your *Sacrifices*, and bring in their place the great and *only* expiatory *Sacrifice* of the *Messiah*. (u) *Sacrifice and offering thou didst not desire; Burnt-offering and Sin offering hast thou not required: What then? A Body hast thou prepared me, (says the Messiah) and lo I come, to do thy Will, O God: In the Volume of the Book it is so written of me.*

Thus it is written of the *Messiah*, and of the *Changes* which he was to introduce: yet you will have none of them, because they are *Changes*; tho' you make no scruple of the

(s) Jer. xxxii. 31, 32. (t) See Ezek. xvi. 61. Not by thy Covenant. (u) Psal. xl. 6, 7.

the *Changes* by *David*, *Solomon*, and others, of which there were no *Prophecies*: nor did they attest their *Mission*, as our *Messiah* has done by such a *multitude* of *Miracles*, and of such a *wonderful* Nature, as never before were shewn upon the Earth.

Nay, you your selves have made *Alterations*, without the Command of any *Prophet* that you can produce, or of any *Miracles* to warrant you. For you are commanded (x) not to *add* to what *Moses* commanded, as well as not to *diminish*. Yet how many *Traditions*, of your *Elders* do you observe, that were never commanded by *Moses*? as the *washing* of *Pots* and *Cups* (y), &c. If that were all; for you have *Traditions* quite *contrary* to the *Law of God*, and which render them of none effect. *Moses* said, *Honour* (that is, support) *your Father and Mother*: But ye say, if a Man has made a voluntary *Corban*, or Gift of what he has, tho' in Reversion, to the *Temple*, or other use of your *Law*; he is free from that part of the fifth Command, which you have thus enervated by your *Tradition*. And many other such like things do ye. Nay, you have laid an eternal Fund of *Traditions* to vie with the *Written Law*: These you suppose deliver'd to *Moses*, and by him *orally* convey'd to your *Elders*,

(x) *Deut.* iv. 2. v. 32. xii. 32.
Prov. xxx. 6.

(y) *Josh.* i. 7.

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Elders, of which they have the Keeping, and their *Stock* is *inexhaustible*. And these you make of equal Authority to the *written Law*.

What *Prophet* or *Miracle* had you for changing of the *Posture* in eating the *Passover*, so positively commanded, *Exod. xii. 11*? Yet after you were at Rest in *Canaan*, you made your own Construction upon the *Equity* of the Command, and releas'd your selves from the Trouble of that *manner* of eating it.

You likewise added a *Post-Cænium* to it, which you observ'd with as much strictness as the *Passover* it self.

You added *Baptism* to *Circumcision*. And several other things which were not commanded in your *Law*.

Yet you reject your *Messiah*, because you say, He made *Alterations* in the *Ordinances* which *Moses* deliver'd.

X. From what has been said, I hope it will not be a difficult *Task* to remove from you all *Scruple* as to that *Master Objection*, which you most insist upon, grounded upon the *xiii. of Deut. ver. 1, 2, 3.* where it is said, *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods (which thou hast not known) and let us serve them: Thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams; for*

for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart and with all your Soul. From hence you wou'd infer, that you are not to believe our *Messiah*, let his *Miracles* be never so great, because he seeks to turn you after other Gods.

Ans. 1. The *Sign* or *Wonder* here mention'd, is not any true and real *Miracle*; but only telling of something which might afterwards come to pass. And this has happen'd, and may happen many times by chance, which yet may seem a *Wonder* to the People, and it is only against these false and seeming *Miracles* that God here guards his People; which he sometimes permits for the trial of their Faith. Therefore observe, the Word *Miracle* is not us'd here, only a *Sign*, a *Wonder*, or a *Dream*.

For none can work a true and real *Miracle*, but God. And it cannot without the highest Blasphemy be suppos'd, that God would work a *Miracle*, on purpose to set his Seal to a Lie. If this were possible, it would destroy all *Revelation*; For how cou'd we know when it were true or false? Therefore where there can be no doubt as to the *Miracle*, there can be no scruple as to the *Revelation* which that is brought to attest.

Now the *Miracles* of our *Jesus* were such, as that there can be no manner of doubt concerning them. The most harden'd *Deist* upon the Face of the Earth, if he allow'd the

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Matters of Fact, would grant them to be *true* and *real Miracles*. And you must either allow them to be such, or throw off all those of *Moses*, which were neither so *great*, nor so *many*.

This is the first Answer I give, which concerns the *Nature* of the *Sign* or *Wonder* that is spoke of *Deut. xiii.* The next *Answer* is concerning that *Thing* for which such a *Sign*, or *Wonder*, or *Dream* is produc'd; and that is, *to go and serve other Gods.* And as to this, consider;

II. What are these *Gods* here spoke of? It is told, *ver. 7. Namely, the Gods of the People which are round about you, nigh unto thee, or far off from thee, from the one end of the Earth, even unto the other end of the Earth;* That is, all the *Gods* of the *Heathen World*; and against all these our *Jesus* is as severe as your *Moses*, and confirms this very Text, and all that *Moses* commanded against them. They are call'd *Devils*, over and over again, *1 Cor. x. 20, 21.* And *Christianity*, wherever it has come, has rooted out all the *Pagan Idolatry*, more than ever the *Law* has done.

Obj. 1. If you say that our *Jesus* would have Men to worship *himself.* 1. That is none of the *Gods* mention'd in this place of *Deuteronomy*; for you will not say that any of the *Heathen* did worship the *Messiah.* 2dly. You do not refuse Worship to the *Messiah,*

fiab: David call'd him *Lord*, and said of him (z); *Thy Throne, O God, is for ever and ever*——(a) And God, even *thy God*, hath anointed thee—— And says to the *Kings Daughter* (that is, the Church) *He is thy Lord, and worship thou him.* And God calls him (b) his *Fellow* or *Associate*; and commands all the *Kings* of the *Earth* to *kiss* (that is, to worship) the *Son* (c) (for that was an *Act of Worship*.) And *David* speaks of him (d) (which can be apply'd to *Solomon*, no otherwise than as he was a *Type* of the *Messiah*) *They shall fear thee as long as the Sun and Moon endure, throughout all Generations*——(e) *He shall have Dominion from Sea to Sea, and unto the Ends of the Earth*——(f) *All Kings shall worship or fall down before him; all Nations shall serve him*—— *Prayer shall be made ever unto him; or, He shall ever be adored*—— *All the Nations of the Earth shall be blessed in him, and all the Heathen shall praise him*; These are the very *Epithets* given to the *Messiah* (g) (and can belong properly to no other) who is call'd the *Desire of all Nations*; and that in him all Nations of the Earth should be blessed;

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and

(z) *Psal.* cx. 1. (a) *ibid.* xlv. 6, 7, 11. (b) *Zech.* xiii. 7. *Psal.* ii. 12. (c) *Job* xxxi. 27. (d) *1 Kings* xix. 18. (e) *Hos.* xiii. 2. (f) *Psal.* lxxii. 5, 8, 11, 15, 17. (g) *Hag.* xi. 17. *ibid.* xi. 7. *Gen.* xii. 3. xviii. 18. xxii. 18. xlix. 10.

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and to him shall the Gathering of the Gentiles be: Which is to Christ our Jesus, but was not to Solomon, unless in a very low Sense, as he was greatly fam'd for his *Wisdom*, which made him much respected by many of the *Heathen*; but they had no Relation to him, or were gather'd unto him as their King or their Saviour, as they are now to our Jesus, whom Solomon did, but faintly, represent. And if you shou'd apply the Worship before-mention'd to Solomon, then surely, much more to the Messiah. So that the Worship of him is establiſh'd in your own Scriptures, and comes no way within the Prohibition of Deut. xiii. which respects only the Worship of the *Heathen Deities*. Let me add here what your *Talmud*. (tit. *de Synedrio*) says, that Jesus is not the Name of any Idol, nor can be reckon'd such, when the Christians do refer the Honour they pay to him, to God the Creator of all. And (tit. *Schebuoth* and *Sabboth*) agrees with Rabbi Solomo, who upon Gen. xxii. 18. does acknowledge, that God might take upon him *Human Nature*, and thinks that he had done it, for a time. And the *Chaldee Paraphrase* (upon Hosea i. 7. and other places) calls the Messiah the *Word of God*, the same that our St. John calls him (Joh. i. 1. &c.) And your *Talmud* upon *Taanith*, says from Isai. xxv. 9. That at that time, God wou'd be pointed at and shewn even with the Finger.

The above-quoted *Psalms*, which speak of the *Worship* of the *Messiah*, are own'd to refer to the *Messiah*. The second *Psalms* by *David Kimchi*, *Abraham Esdra*, *R. Jonathan* in *Beresith rabba*, and that most learned Rabbi *Saadia*; who owns the same of *Psalms* cx. as the *Chaldee Paraphrase* does of *Psalms* xlv.

But there needs not Attestations, for these *Scriptures* are exprest in such a strain, as may indeed be accommodated, at an infinite Distance, to Transactions here below: But cannot be *Properly* apply'd, nor *Verify'd* of any but the *Messiah*. And some are such, as can, in no way, be adapted to any other. What other did *David* call his *Lord*? What other clames the *Worship* of all the *Kings* upon the Earth? Whose *Kingdom* but His, is without *End*? And extends to the *uttermost part of the Earth*? All which, in the second *Psalms* is given to the *Son*, but was not given to *David*. Neither was it given to *David*, that his *Flesh* shou'd not see *Corruption*, as it is promis'd, *Psal.* xvi. 9, 10. but was verify'd of none that ever enter'd the *Grave*, except only of our *Messiah*.

Obj. 2. You urge our Doctrine of the Holy *Trinity*, as inferring Plurality of *Gods*: And so to be brought within the Prohibition, *Deut.* xiii. But you cannot say, that this is any of the *Gods* of the *Heathen*, who only are exprest in that Command: When we profess to worship none other but that *One only God*, who spoke to your *Fathers* in *Horeb*, out of

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the midst of the *Fire*. And we detest all thoughts of any other *God*. Our great *Messiah* taught us this to be the *First of all the Commandments*, that the *Lord our God is one Lord* (b). And all *Expositions* of the Blessed *Trinity*, or *Inferences* from it, that do, in the least interfere with this, we condemn as *Impious* and *Heretical*.

But whether this *One* most *Simple* and *Un-Compounded Nature* of *God* may not be communicated to *Three Eternal Persons*, without either *Confusion* of the *Persons*, or *Dividing* of the *Substance*, does, in no way, interfere with the *Unity* of the *Nature*, because this very *Hypothesis* does suppose the *Unity* of the *Nature*, in the strictest Sense that is possible. And if we shou'd be under great difficulty (as how can it be otherwise) in explaining such an *Unfathomable Mystery*, yet can it not infer *Poly-theism* upon us, while we are ready to part with all, rather than to admit of that.

You know, we bring many *Proofs* for this, out of your *Scriptures* of the *Old Testament* (some are nam'd hereafter) and you cannot infer from hence, that we do not *Own* these *Scriptures* (nay this is a *Proof*, that we do *Own* them) only that we do not *Understand* them right. And if you shou'd prove against us, that we do not rightly *Understand* (who does?)

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(b) *Mark* xii. 29.

the *Divine* Incomprehensible *Nature*, which we contend, as earnestly as you, for the necessity of its *Unity*, you cannot charge us with *Poly-theism* for our mistake in other matters. And therefore this can never come under the Prohibition of *Deut.* xiii.

I say not this, that I wou'd wave entering with you upon this Subject: But there is not room for it in this short *Essay*. It wou'd require a Discourse by it self. All that I am, at present, concern'd in, is to shew you, that this can be no cause for your Rejecting of our *Messiah*. There are some call'd *Christians*, who say, that we have mistaken our *Messiah*, in this Point. But I wou'd be loth to clear you from the Objection by that method. Only thus much it shews you, that if we have mistaken the *Gospel*, so have we the *Law* too, as to the Doctrine of the Holy *Trinity*: And this can be no more an Argument that we set up *Poly-theism* against the *Law*, than against the *Gospel*, which as strongly asserts the *Unity of God* as the *Law*, and confirms all that the *Law* says of it. Therefore if you reject the *Gospel*, because we would infer a *Trinity* from hence; you must, upon the same account, reject the *Law* too. If our Inferences are not Just, the *Gospel* is cleared as well as the *Law*. And if our Arguments do hold, then the *Law* does infer a *Trinity* as well as the *Gospel*.

Nor is it we *Christians* alone that wou'd infer a *Trinity* from your *Law*, your own

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Cabalists do distinguish *God* into three *Lights*; and some of them call them by the same Names as the *Christians*, of the *Father*, the *Word*, and the *Holy Spirit*; and yet say, That this do's not at all break the *Unity* of *God*. Your famous *Philo* expresses the same in many Places. Upon the *Sacrifices of Cain and Abel*, he says, That *God* was accompany'd with His Two *Supream* Virtues of *Power* and *Goodness*: And that *God* being one, did produce, out of His clear Mind, Three Operations, of which each is Un-measurable or infinite; for that His Powers are Un-limitable. And in his second Book of the *Husbandry of Noah*, he distinguishes these into τὸ ὄν, τὸ δεσποτικόν, καὶ ἡλεω δύναμιν. i. e. *Being*, *Power*, and *Goodness*. In his *Allegories*, he calls the *Word*, the *Name of God*, and the *Maker* of the *World*, or the great *Instrument* of *God*, whereby He made the *World*, the same as our *Gospel*, Joh. i. 3. And in his Book before quoted of *Husbandry*, he calls the *Word* by the same Name as we do, Heb. i. 3. Χαρακτὴρ, the express Image of *God*. *Moses* the Son of *Nehemannus* calls him the *Angel the Redeemer*, who is call'd the face of *God* that is, says he, *God himself*, the same that appear'd to *Jacob* at *Bethel*, and said to *Moses* in the *Bush*, I am the *God of thy Father*, &c. The *Lord* that shou'd come to his *Temple*. And the *Angel of the Covenant* Prophesy'd of *Mal. iii. i.*

Maimonides

Maimonides in his Book of *Foundations*, and after him *Joseph Albo* distinguish in God.
1. That which *Knows*. 2. That which is *Known*. 3. The *Knowledge* it self.

But I will not detain you here with Quotations, our *Eusebius*, in his Book of the *Preparation of the Gospel*, p. 327. Tells you that all your *Rabbies*, after the God of all and his *First-born* Wisdom, do joyn into the same Divine Nature a Third, whom they call the Holy Ghost, by whom your inspired Persons were enlightned. And you do all generally agree, That this Holy Spirit, was not any thing that was *Created*: And yet you distinguish it from him that sent it. Your Rabbi tells us, that in the word *Elohim*, there are three *Degrees* each *distinct* by it self, yet all *one*; join'd in *one*, yet not *divided* from one another.

And, as you make that Holy Spirit which inspir'd the *Prophets*, not to be a *Creature*, yet *distinct* from *Him* who sent *Him*: So you make what you call the *Shekina* to be a *Divine* Thing: And distinguish it not only from *God*, but from that Holy Spirit. As in your *Jerusalem Gemara*, of *Documents*, c. 3. And the *Babylonish Gemara* tit. *Joma*, c. 1. Your *R. Jonathan*, in the Preface *Ecka Rabthi*, says, That the *Schechina* waited three years and a half upon Mount *Olivet*, expecting the Conversion of the *Jews*.

This was the place where (i) our *Jesus* (the true

(i) *Luk.* xxi. 37. xix. 29.

true *Schechina*) made his *Abode*. And whence he rode into *Jerusalem*, to accomplish his Blessed *Passion*. And the time of his *Preaching*, was about three years. So long he said (k), he wou'd bear with the obstinate *Jews*. This may be apply'd (l), as to what your *High-Priest* said, tho' himself knew not the true *Import* of it.

Now then all these forecited Testimonies to the Holy *Trinity*, whether of *Jews* or *Christians*, are not the setting up of any other *God*, but only searching into the *Nature* of that *God* whom we acknowledge, as to give an Example (tho' any *parallel* to *God* must be at an infinite Distance) we argue three great *Faculties* in our *Soul*, the *Understanding*, the *Memory*, and the *Will*: And that these may be understood, without either *Confusion* of the *Faculties*, or *Division* of the *Substance* of the *Soul*. And suppose that some shou'd object, that this was making of three *Souls*. I say, that whatever the *Consequence* might be from this *Hypothesis*, yet that no Man cou'd be justly charg'd with holding three *Souls* in *Man*, who profess'd that he held but *One*. We are not to be charged with the *Consequence* of an *Opinion*, so as to infer that we do not hold that *Opinion*: For we may not see all the *Consequences* of what we hold. Therefore tho' three *Faculties* shou'd infer three *Souls*, yet

(k) *Luk. xiii. 7.* (l), *Joh. xi. 51.*

yet cannot he who holds three *Faculties*, be charg'd with holding of three *Souls*, while he does but hold *one* Soul; and thinks that the contrary, does not follow from his holding of three *Faculties* in the same *Soul*.

Thus, tho' three *Persons* did infer three *Gods*; Yet does not he hold three *Gods*, who holds three *Persons* in *one* and the *self same God*.

If you say, that this will excuse all *Idolatry*, as of those who worshipped the *Sun*, &c. because of *God's* suppos'd *Residence* there. I answer, no; because supposing of that *Residence*, yet it wou'd be *Idolatry* to worship the *Sun*, or any thing else, meerly because of *God's* *Residence* in it. As you wou'd have thought it *Idolatry* to have worshipped the *Temple*, or the *Cloud of Glory*, because of *God's* special *Presence*, which was there afforded.

But they did not think it to be *Idolatry*, was it therefore none? No, our *Thoughts* cannot alter the *Nature* of Things. And there are *Sins of Ignorance*. None ever *Confess'd*, no, nor, I believe, *Thought* himself to be an *Idolator*: For then, it must be suppos'd, that he would not continue in it. But he that adores *One God* in three *Persons* (supposing him mistaken in his Judgment) comes not under either of the Branches of *Idolatry*. 1. Of a false *Object*. 2. Of a false *Manner of Worship*. For the *Manner*, there is no Pretence; that consists in the *Worship of God by Images* (which he has forbidden)

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bidden) whether *Artificial*, of our own making; or *Natural*, by any *Creature* of *God's* making; as any of the *Host* of *Heaven*, *Sun*, *Moon*, or *Stars*; or any thing here below, as of *Men*, *Birds*, *Beasts*, *Fish*, &c. tho' the *Worship* be referr'd to *God*, as *Represented* by them; or from his suppos'd *Residence* or *Presence* in them. This is *Idolatry* in the *Manner* of our *Worship*. But nothing of this can be apply'd to the three *Persons*, which are suppos'd to be *God* himself. This was your *Idolatry* in the *Golden Calf*, which you did not take to be *God* himself, that you your selves had made; nor could such *Folly* be suppos'd in your *Solomon*, as to think the *Images* he made, to be that *God* that made him. This was the *Idolatry* forbidden in the second *Command*.

Then, for the first *Command*, which relates to the *Object* of *Worship*. If that be taken for setting up any *Creature* as the *Supreme Being*; or giving *Divine Honour* to *Angels*, or other *Ministers* of *God*, as *Inferior* or *Middle Deities*, betwixt the *Supreme Being* and *Us*, as the *Heathens* thought their *Demons*, whom therefore they call'd *Dii Medioximi*: In neither of these Senses, can *Idolatry* be apply'd to three *Persons* suppos'd to be in the *Divine Nature*. For 1st, They are not *Creatures*, nor 2^{dly}, any *inferior Deities*; nor so suppos'd to be. But all equally to partake of the same *One Divine Nature*; as the three *Faculties* do of the same *One* and

and *Indivisible Soul*. And therefore whatever *Mistake* may be suppos'd in the *Hypothesis*, yet it cannot come under any Notion of *Idolatry*. And no otherwise can the *Worship*, or paying of *Divine Honour* to the *Son* or *Messiah* (already prov'd) be excus'd from *Idolatry*, than by acknowledging him to be the *Word of God* (as you your selves have call'd him) that is, one of the *Divine Persons* in the *Godhead*. And this does avoid all Notion of *Idolatry* in the *Worship* of Him: And can no ways come under that Prohibition of *Deut. xiii.* against worshipping of the *false Gods* of the *Heathen*. You lay not this to the charge of your own *Talmud* and *Rabbies*; who give the same *Expositions* of your *Scriptures* as we do. And you know how many of them do think, that a *Plurality* of *Powers* in the *One Nature* of God is intimated in the very Name of God, *Elohim*, which is the *Plural* Number; and in these *Texts*, among many others of the *Old Testament*. *Gen. i. 1, 26, iii. 22. xix. 24. Psal. xlv. 6, 7. lxviii. 18. cx. 1. Isai. ix. 6. xlviii. 16. Jer. xxiii. 6. Mich. v. 2. Zech. ii. 8, 9. iii. 2. xii. 10.* Now may we not reason upon these *Texts*, as you have done, without Imputation of *Poly-theism*? And so of the *Texts* in the *Gospel*? And when you come to embrace the *Gospel*, (God send) we will reason with you, as with some amongst our selves, upon what *Proofs* are there, answerable to, and explanatory of those

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those *Texts* in the *Old Testament*, which favour the Doctrine of the Holy *Trinity*; and then, and not till then, will be the proper time to enter with you, at large, upon this Controversy.

But what I have now said, I hope, will be sufficient to remove all Scruple from you against the *Gospel*, from that *Text* of *Deut.* xiii.

And then that other *Text*, *Deut.* xviii. 19. will look very terribly upon you, that whoever should not *hearken* to the *Messiah*, when he came, *God* wou'd *require* it of him. And you feel it *severely*, that *God* has requir'd it.

3. But to put an end to this Objection from *Deut.* xiii. the *Jews* have yielded it. If they will allow that learned *Jew* who disputed with *Limborch* to give their true Sense: And that according to their own *Talmud*, before quoted (*tit. De Synedrio*) which says, *That any Command may be transgressed, by the Command of a Prophet*, i. e. who can work *Miracles* to prove his *Mission*.

And says that learned *Jew* *, *If Christ, after he arose from the Dead, had publickly said to the whole Congregation of Israel, Hear, O Israel, I am the Lord thy God, who brought thee out of the Land of Egypt: And now have redeemed you from a greater Captivity of Sin; whom you have sacrilegiously* put

* *Limbor. Collat.* p. 132.

put to Death. *Abs Dubio* (says he) without doubt, all Israel had believ'd, even to this present Day. Nor had there been room left for any Doubt, or Suspicion. Thus he; and he thereby yields, that such a *Miracle* as this, wou'd have convinc'd all the *Jews* to believe *Christ*, when he call'd himself *God*. And therefore he must grant, that, notwithstanding of what is said, *Deut. xiii. Miracles* are sufficient to vouch even the *Divinity* of *Christ*. And then the Dispute must only lie upon the *Miracles* recorded in the *Gospel*. For the truth of which, I refer to what is said in the first part against the *Deists*.

XL. I wou'd in this place call upon you to reflect, how very exact and particular God has been in fulfilling all the *Promises* he has made unto your *Nation*. One especially, which does confound the *Deists*, who call for *Ocular Demonstration*, and have it, to their Astonishment, in seeing at this Day the fulfilling of a most wonderful *Prophecie* and *Promise* made to your Nation, so many Ages past.

The *Deists* have made you, of all People, their Reproach, because you have been call'd the *Peculiar People*, the *Holy Nation*, *Chosen of God* before all Nations upon the Earth. Yet ye were the fewest of all People (m). And they call'd you the most *Inconsiderable* and *Contemptible*: And thence argue (in their bold

(m) *Deut. vii. 7.*

bold and Prophane manner) the *Injustice* and *Nonsense* of God's preferring these to all the great *Nations* and *Monarchies* upon the Earth. They will not believe that God had more regard to the *Jews* than to any other People; or gave any *Prophecies* concerning you. They say you coin'd those *Prophecies* after the *facts* they spake of. But they demand the fulfilling of a *Prophecie*, which they may see. And this that I speak of is obvious to the Eyes of all the World, it is recorded, *Jer.* xlvi. 28. *Fear thou not, O Jacob my Servant, saith the Lord, for I am with thee, for I will make a full end of all the Nations whither I have driven thee, but I will not make a full end of thee, but correct thee in Measure, yet will I not utterly cut thee off.* You will find the same, *Ch.* xxx. 11. and *Chap.* xxxi. 36, 37. it is written, *If those Ordinances depart from before me, saith the Lord, then the Seed of Israel also shall cease from being a Nation before me for ever. Thus saith the Lord, if Heaven above can be measur'd, and the Foundations of the Earth searched out beneath, I will also cut off all the Seed of Israel, for all that they have done, saith the Lord.* See the same repeated, *Chap.* xxxiii. 24, 25, 26. And confirm'd, *Isai.* xxvii. 7. xxix. 7, 8. liv. 9, 10. lxxv. 8. *Ezek.* vi. 8. xi. 16. xii. 15, 16. *Amos* ix. 8, 9. *Zeck.* x. 9. And this was pursuant to what was promis'd in the *Law.* *Lev.* xxvi. 44. *Deut.* iv. 31, &c.

Now

Now let us see how literally this is fulfill'd at this Day. The great and famous *Monarchies*, who, in their turns, govern'd the World, and successively had destroy'd the *Jews* (the *Assyrian*, the *Babylonian*, and the *Roman*) are all vanish'd, as a Dream; there is not one of them left: Their very *Names* are lost in the Earth. But your *Nation*, tho' *sifted among all Nations* (as your Prophet *Amos* expresses it, in the place above quoted) *like as Corn is sifted in a Sieve*, yet are you preserv'd a *visible* distinct *People*, in all the *Nations* whither you have been *scattered*. And the Rage of many *Kings* and *Governments* have been let loose against you, to root you off from the face of the Earth: And you had no Helper. Yet the *Lord* was your Helper, and put it out of the power of all the Earth (tho' without any visible Opposition) to infringe the *Promise* he had made to *You*.

The *Deists* dare not say, that these *Prophecies* were made yesterday, or not before the fall of these *Monarchies*; especially of the *Roman*, the greatest of them. And what a *folly*, as well as *vanity* had it been in the *Jews*, to have forged such *audacious* and *provoking Prophecies*, to have thus *dar'd* all the *Powers* of the *Earth* to *extirpate* them, who hated them, and had them perfectly at Mercy?

And here let the *Deist* take notice of this wonderful Instance, fresh before their Eyes, of God's particular Regard to this most *despis'd* and *contemptible* People (in their account)

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above all the other Nations of the Earth, how *great* and *honourable* soever. This is a standing *Miracle* exhibited to the whole World?

Yet is there no *Partiality* in this, as the *Deists* weakly reason: For as *Moses* was a *Type* of the *Messiah*, so the Church of the *Jews* was of the *Christian*, whose Pales are enlarg'd to take in the *Gentiles*, as often promis'd in your *Prophets*: By which means your *Nation* was indeed a *Type* of the *whole World* (represented in the long Garment of the High-Priest, *Wisd.* xviii. 24. *Israel* call'd the *First-fruits of God's Increase.* *Jer.* ii. 3.) And consequently the *Blessings* of which the *Jews* partook; the *Promises* made to them, and miraculous *Protection* over them, was taking *Possession* in the Name, and securing the *Reversion* of the *Gentile World*, in the same glorious *Inheritance*. And it was indifferent as to the Good of the World, which Nation had been pitch'd upon as their *Type*. But God chose the least, that his *Power* and *Protection* over his *Church* might be more visible; and to shew that *She* must struggle thro' many *Difficulties* and *Temptations*; yet never be *extinct* (tho' often *distress'd*) when all the *Powers* and *Glory* of this World shall vanish as *Smoke* before the *Wind*.

Moreover, if God had chosen any of the *great* and *powerful* Nations of the Earth for his *peculiar People*, to whom if he had given his *Promise* to continue them for ever, the *Scorners* would have *blasphem'd* and said that
God

God was still on the *strongest* side. And they would have ascrib'd their Preservation to their own *Power* and *Greatness*. This is the Reason God gives, why he chose the *fewest of all People* (*n*), lest they shou'd say it was thro' their own *Power* and *Might* that they were preserv'd. Besides, the *peculiar Nation* being (as before has been said) a *Type* of the *Christian Church*, it was necessary that the *Odds*, as to the World, shou'd be against that Nation; which shou'd subsist not by *worldly Strength* and *Politicks*, but by signal and *miraculous Providences*. Thus the *Church* was best represented, as *greatly DISTRESSED*, but *wonderfully PRESERVED*!

And here, O ye *Jews*, behold an equal *Promise* of our *Messiah* to his *Church*, and as miraculously fulfill'd, as that before-mention'd to yours. He promis'd, as before-quoted, that his *Church* should continue *even unto the End of the World*; that he would be all that time with her to preserve her, and that the *Gates of Hell* should never prevail against her. And when was this promis'd? Even at the Beginning, when his Religion was *low* and *contemptible*, hardly yet known in the World. And the *Devil* has been let loose (as against *Job*) to spare only her *Life*; all things else have been put in his Power. All

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(*n*) Deut. vii. 7. viii. 17.

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he *Rage* and *Madness* of *Kings* and *States*, and *Mobs* have been exerted against her to *destroy* her, for many *Ages* together: And she was destitute of all *Human* Help; nay it was made unlawful for her to help herself, or take *Arms* in her own Defence, against her persecuting *Kings*, as it was not permitted to you, tho' an Army of 600000 Men (o) *harnessed*, besides a great *mix'd Multitude*, against *Pharaoh*, *Ahasuerus*, &c. But she was commanded, as you, only to *stand still*, and *see the Salvation of God*; yet still she insisted upon the *Promise* of her *Preservation* made to her by her *Messiah*; nay more, of her *Victory* at last over all these her *Enemies*; and boasted of it before them, while they were *worrying* of her without Controul; and told them, that it was not in their Power to *destroy* her. Yet all this notwithstanding, how miraculously did our *Jesus* perform his *Promise*, in his now almost 1700 Years *preserving* and *supporting* her under all her Persecutions, and giving her *Victory* and *Triumph*! And she still trusts in that *Promise*, that it can never fail. Could any Power less than *Divine* have foretold this *Preservation*, and have effected it for so long a time without *Human* Means, without *Sword* or *Policy*? This is not the least of the *Miracles* which God has shewn, as to *You*, so to *Us*,
in

(o) *Exod.* xii. 37, 38. xiii. 18, xiv. 13, 14.

in these *Promises* so full of *Wonder*, so visibly fulfill'd, and now every day fulfilling. And this is not a mean Argument to join *You* to *Us*, when you see the same *God* working so wonderfully for *You* and for *Us*, for *Us only* of all the whole Earth; none of whom can boast such *Promises*, and such *Performance*, so uncontestably *true*, and so truly *miraculous*. Therefore I beseech you to hearken at last, to the wise Reasoning of your own *Gamaliel*, lest ye be found (p) *Fighters against God*. For if this Work had not been of *God*, it cou'd not have so stood. You first spent your Rage against this *Stone*, which your *Builders* refused, and as he foretold you, it has *grinded you to Powder* (q). Will you not yet confess, that *this is the Lord's Doing*, and that it is *marvellous in your Eyes*!

And now, O ye People greatly *beloved*, and grievously *punished*, Did your *God* ever fail you in any *Promise* that ever he made to you? You are, and have been many *Centuries* preserv'd only upon the *Almighty Power* that there is in his *Promise*, too strong for all the *armed Legions* of *Earth* and *Hell*, which have overthrown mighty *Empires*, and every thing else but *you*, and his *Church* represented by you. Believe it, your Preservation since your Return from *Babylon*, has been greater

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than

(p) *Acts* v. 38, 39. (q) *Mat.* xxi. 42, 44.

than in it, in *Egypt*, or in the *Wildernefs*. And can you imagin that he who has wrought so many *Miracles*, and still continues them, lest any of his Works should fall to the Ground; can you think that his great *Promise* of the *Messiah*, and the *Time* of his Coming, so particularly describ'd, is come to nought? As to the *Time*, you confess it has fail'd, if not fulfill'd in our *Jesus*. And where the *Time* (as of your 70 Years Captivity, 2 *Chron.* xxxvi. 21. *Jer.* xxix. 10.) is nam'd, there it is impossible that there should be a Failure as to the *Time*.

See how exactly your Deliverance out of *Egypt* (r) was fulfill'd, even to a *Day* of the *Promise* (s) made to you. And your 40 Years in the *Wildernefs*, to the 40 Days of your spying out the Land. Nor did your many and repeated *Provocations* all along that time, put off God's *Promise* one *Day* further. See then and consider, how punctually our *Messiah's* Coming was according to the stated Times and Ages prefix'd, as it is set down in the first Chapter of our *Gospel* according to St. *Matthew*, ver. 17. The Generations from *Abraham* to *David* fourteen Generations; from *David* to the *Captivity* fourteen Generations; and from the *Captivity* to *Christ* fourteen Generations. God's fix'd and determinate *Times* are not to be alter'd.

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(r) *Exod.* xii. 40, 41. (s) *Num.* xiv. 34.

The *Time* and *Place* of the *Messiah's* Coming, as foretold in the *Prophets*, is one of the surest *Marks* by which we must know him. To that end they were so particularly set down: And if these fail, so may all the rest.

How do you expect to know your *Messiah* when he does come? He cannot vouch himself from the *Time* of his Coming foretold by the *Prophets*; for that is past, and there is no other *Time* prefix'd.

Will he prove his *Mission* by *Miracles*? And will he shew *greater* than our *Jesus* has done? Can he fulfil the *Prophecies* of the *Messiah*, by not coming at the *Time* they have nam'd; so much as our *Messiah*, by fulfilling all the *Circumstances* of the *Prophecies*, as to *Time*, *Place*, &c?

XII. Born of a *Virgin* (t) of the Seed of (u) *David*, in the Town of (x) *Bethlehem*. Within 490 (y) Years of the Building of the *Second Temple*. Before the *Scepter* had quite departed from (z) *Judah*. To whom the *Gathering* of the *Gentiles* has been, as to their *Messiah*, as well as the *Messiah* of the *Jews*. This is an astonishing *Mark*, and notorious, and insisted upon over

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and

(t) *Iſai.* vii. 14. (u) *ibid.* xi. 10. (x) *Micb.* v. 2.
(y) *Dan.* ix. 25. (z) *Gen.* xlix. 10.

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and over again in the (a) *Prophets*. And of which none that ever took upon them to be the *Messiah*, except only our *Jesus*, had the least shadow of a Pretence. And consequential to this, that he should make the (b) *Heathen Nations* forsake their *Idolatry*, and destroy their *Idols*. No *Nation* of the *Heathens* was ever brought to this by the *Law*; but how many have by the *Gospel*! By the way, you may see by this, how unreasonable your Exception is against our *Messiah* from *Deut. xiii.* as if he introduc'd the *Worship* of the *Heathen Deities*; which he only has effectually destroy'd. He only stopp'd the Mouths of their *Oracles*; which within 100 years after his Coming, were all totally silenc'd in the Reign of *Trajan*. He only deposited his (c) *Flesh* in the *Grave*, in hope that it shou'd not see *Corruption*. They gave him (d) *Gall* to eat, and *Viniger* to drink. They (e) *pierced* his *Hands* and his *Feet*; and cast *Lots upon his Vesture*. They upbraided him in the same (f) *Words* foretold. His very (g) *Price* was foretold, and how the Money

(a) *Psal.* ii. 8. lxxii. 8, 11, 17. cx. 2. *Isai.* ii. 2. xi. 10. xlix. 6. lii. 15. lv. 5. lx. 3. lxxv. 1. *Zech.* ix. 10. *Hos.* ii. 23. (b) *Isai.* ii. 18, 20. xxxi. 7. *Ezek.* xxx. 13. *Zech.* xiii. 1, 2. (c) *Psal.* xvi. 9. 10. (d) *ibid.* lxix. 21. (e) *ibid.* xxii. 16, 18. (f) *Matth.* xxvii. 43. (g) *Zech.* xi. 13. *Matth.* xxvii. 6, 7.

Money should be disposed of, That a (h) Bone of him shou'd not be broken. Again, the particular manner (i) of his *Riding* into *Jerusalem* upon an *Afs*; which your most learned Rabbi *Saabia* expounds of the *Messiah*; as also the ii. and cx. *Psalm*, and other *Scriptures* before-quoted. I cou'd enlarge upon this Head, and shew many more Particulars, wherein our *Jesus* did, and does, exactly answer to the several *Marks* given of the *Messiah* by the *Prophets*.

Which is so strong an Argument, so past all possibility of *Cheat* or *Contrivance*, that the first of our *Apostles* reckon'd it even beyond *Miracles*, or rather, as the greatest of *Miracles*, greater than those shewn to our outward Eyes. For proving the *Mission* of *Jesus*, from their being *Eye-witnesses* of his Majesty in his *miraculous Transfiguration*; and the *Voice* which then came to him from the excellent *Glory*: (k) *Which Voice* (says he) *we heard when we were with him in the holy Mount*. He adds as a yet further Proof, *We have a more sure Word of PROPHECY, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the Day-star arise in your Hearts*. Pray God it may; and that he may open your *Understanding*, as he did of his *Apostles* (l), that *they might understand the Scriptures,*

(h) *Exod.* xii. 46. *Joh.* xix. '36.

(k) 2 *Pet.* i. 16, 17, 18, 19.

(i) *Zech.* ix. 5.

(l) *Luk.* xxiv. 49.

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tures; that *thus it is written*, and that *thus it behoved Christ to suffer, and to rise from the Dead the third Day*: and that *Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem*. All which you see *fulfill'd*, yet you will not *believe it*! You see all *fulfill'd* that he foretold so particularly of the *Destruction of Jerusalem*; and that that Age in which he spoke, should not pass till it was *fulfill'd*, tho' there was then no appearance of it. (m)

XIII. What *Witchcraft* then is it, what heavy *Judgment* lies upon you, that you shou'd harden your Hearts, against this *Messiah*, in expectation of another, in whom the *Prophecies* of the *Messiah* can never meet? For the *Time* is already past, as you your selves confess. Against this *Messiah*, who shed his *Blood* for you! Who dy'd praying for you! Who offer'd up himself a *Sacrifice* to purchase *eternal Redemption* for you! which the *Blood of Bulls and Goats* cou'd never do. The very Institution of *Sacrifices* does declare, that God wou'd require *Satisfaction* for the *Sins of Men*? and that without *shedding of Blood*

(m) See *Ezek. xxi. 10. 13.* vul. *The Sword that destroyed Jerusalem call'd the Scepter of God's Son.*

Blood there could be no *Remission*; not of *Blood* less noble than our own; but of the great *Messiah*, of *Dignity* and *Merit* sufficient to make *Satisfaction* for the *Sins* of the whole *World*. And now I appeal to your selves, whether this *Scheme* of *God*, in *Christ*, reconciling to himself laps'd *Humanity*; and thus *Triumphing* over all the *Powers* and *Malice* of that *Serpent* the *Devil*, who seduc'd *Man* into *Disobedience*, be not more worthy of *God*; a *Demonstration* of greater *Power*, and *Wisdom*, and *Goodness*; and a more *literal* fulfilling of that first *Promise* of the *Messiah*, *Gen.* iii. 15. than giving to any one *Nation* (tho' it were your own) the *Conquest* over your *Enemies*, and a *Temporal Reign* upon *Earth*.

Yet this is the *Objection* you have against your *Second Moses*, as against the *First* (n); *Where is the Inheritance of Fields and Vineyards* that was promis'd to us? You hanker after these poor perishing Things, and neglect your *Eternal Inheritance*; which was figur'd by them. You long more after an *Earthly* than a *Heavenly Canaan*: And for a little *Rest* there, than a *Rest* for ever. Therefore you reject our *Spiritual*, and chuse to your selves an *Earthly* and *Fighting Messiah*. But you cannot have him. And *God*, in *Mercy*, has turn'd you out of your beloved *Canaan*, and

and given it to the basest of Men, to take off your Minds from it; and to instruct you, that that is not the *end* of his *Promise*. And because you prefer it to the glorious *Purchase*, that our *Messiah* has made for us; which the *Angels* desire to look into. But ye think scorn of that *pleasant Land*, where there is everlasting *Victory*, and *Triumph*, and *Sabbath* and *Jubilee*! O shut not your Eyes wilfully against your own Happiness. Call it to Mind, and shew your selves Men. Is not this a more *exalted* and *rational Completion* and *Architype* of your *Law*, than the *Tables* for *Municipal Statues*, to distinguish you of some short time, from other People? If that be all the *Import* (as you wou'd have it) of the whole glorious Dispensation to *Moses*. Was this *worth* or *proportionable* to that *actonishing appearance* upon Mount *Sinai*, and all that wonderful *OEconomy* of *Miracles*, by which your *Law* was established! But if you will look (with us) to the *end* of your *Law*, then you will see every *Tittle* and *Iota* of your *Law*, *Fulfill'd*, *Exalted*, *Glorify'd* in the *Heavenly Reign* of our *Messiah*, the second *Adam*; the innocent *Isaac* that was *sacrific'd*; the *Joseph* that was *sold* by his *Brethren*, for their future *Preservation*; the *Moses* who delivers us out of *Egypt*, the *Slavery* and *Thraldom* of *Sin* and *Hell*; and conducts us safe thro' the *Wilderness*, the *Temptations* and *Distresses* of this *wretched Life*; our *Joshua*, who opens our way into the *Heavenly Canaan*: thro' *Faith*,
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in whose Blessed *Passion* and *Sacrifice* for us, when lifted up upon the *Cross*, like the *Brazen Serpent* in the *Wilderness*, the mortal biting of our *Spiritual Serpent* the *Devil* is cur'd; and our *Souls* eternally sav'd. These are the glorious things that were shewn to *Moses* in the *Mount*; after which *Pattern*(o) he was commanded to frame the *Tabernacle*, and all the *Institutions* thereof, as *Types* and *Shadows* of those things which were to be perfected in the *Heavens*. By Faith in which the *Just* shall live (p). And will you now reject the *Pattern* for the *Types*? Will you degrade your *Law*, to mean nothing beyond the outward *Senses*? Nothing but what is *Visible* and *Temporary*? To have no *Spiritual* and *Eternal* Signification? Do we therefore make void the *Law*? Yea, we establish the *Law*. We carry it whither it was intended. We shew an *eternal* and *heavenly* Light shining thro' it all, and every *Institution* of it. We look with *Reverence* and great *Veneration* upon it, as the *School-Master* that was ordained to bring us unto *Christ*, as the *Ladder* that was set to climb up into *Heaven*. But you will not climb with us; you say that the top does not reach to *Heaven*, therefore you stop short upon the lower *Steps*. The *Patriarchal* Dispensation before the *Flood* was one *Step*. The *Abrahamical* another: The *Mosaical* another: And

(o) *Exod.* xxv. 40.

(p). *Hab.* ii. 4.

And you still expect another, the *last*, and most *perfect* under the *Messiah*. Yet you reject it now it is come, and there is to be no other.

Be not afraid to lose your *Law*, or your *Prophets*, you will hear them read every Day in our *Churches*; and their true and full *Import* explain'd and fulfill'd in the *Gospel*. For the *Gospel* is the best *Comment* upon the *Law*: And the *Law* is the best *Expositor* of the *Gospel*. They are like a pair of *Indentures*, they answer in every Part: Their *Harmony* is wonderful, and is, of it self; a Conviction. No *human* Contrivance cou'd have reach'd it. There is a *Divine Majesty* and *Fore-sight* in the answer of every *Ceremony* and *Type* to its *Completion*. And there is one yet to be *Completed*. O the glorious Day when that shall come! That is, the grafting you in again to your own *Olive-Tree*, the *Fatness*, the *Sweet*, the *Marrow* of your *Law*, fulfill'd in the *Messiah* (q). For we do believe, that *blindness* is happen'd to *Israel* but in *part*, till the *fulness* of the *Gentiles* be come in: And so that all *Israel* shall be saved. For the *gifts* and *calling* of *God* are *without Repentance*. God hath concluded all, *Us*; first, and then *You* in *Unbelief*, that he might have *Mercy* upon *All*; that the *Praise* may be to *God*, and not to *Us* that no *Flesh* shou'd *glory* in his *Presence*. O the

(q) *Rom. xi. 25. 26. &c.*

the *Depth* of the *Riches* both of the *Wisdom* and *Knowledge* of *God*! How *unsearchable* are his *Judgments*, and his *Ways*, past finding out! For of him, and thro' him, and to him are all Things. To whom be *Glory* for ever. *Amen*,

XIV. But tho' the *Judgments* of *God* are, in themselves, *Unsearchable*, yet they generally move in the Road of *Second Causes*: And so far it is *lawful* for us to look into them; and sometimes *necessary*, in order to our *Duty*, as being not only brought upon us for our *Sins*; but continu'd by them. So that by discovering the *Causes*, we may *prevent* or *shorten* our *Judgments*.

Therefore I wou'd here inquire a little into some of those most visible *Causes*, which have all this time, and do still harden the *Jews* in their *Obstinacy*, against receiving the *Doctrine* of *Christ*.

And some of these are on the *Jews* side, and some on the *Christian*.

I. First for the *Jews*. They have since *Christ* came, quite *alter'd* their own *Doctrine* and *Topicks* from whence they us'd to argue before, on purpose to avoid the plain *Proofs* thence drawn for our *Jesus* being the *Messiah*. To instance in a few:

1. There are great *Presumptions*, that they have *alter'd* and corrupted the very *Text* of their own *Scriptures* of the *Old Testament*, in those *Places* which speak of the *Messiah*, which gave the *Marks* of him, and point-

ed out the *Time* of his Coming. However this they cannot deny, that whether by the loss of the *Vowels* in the *Hebrew* Tongue, or from whatever Cause, that *Language* is now render'd so *uncertain*, beyond any other in the World, as that one *Word* bears many different *Significations*, insomuch that every *Text* almost will afford perpetual *Jangling*: Which has made some of your most Learned *Rabbies* complain, that your *Scriptures* are become, in the words of the *Prophet*, before quoted, as a *Book seal'd up* to you: And that the true Sense of them will not be known till the coming of the *Messiah*, who will restore the *Vowels* and right Knowledge of the *Hebrew* Tongue.

It is long since the *Hebrew* has ceas'd to be the *Vulgar Language* of your *Nation*; and consequently to be well understood by the *Jews* themselves, who now learn it at *Schools*, as other Men do. *Josephus* complains of the loss of the *Hebrew* Tongue among the *Jews* in his Time; and it was so long before.

This occasion'd that the *Greek Translation* of the lxx. was publickly read in the *Jewish Synagogues*, many years before the coming of *Christ*.

This *Translation* they thought to have been *Divinely Inspir'd*. And made great *boasts* of it, as you may read in *Josephus*, and many other of your *Authors*. And it continu'd in this Reputation with you, and was read in your *Synagogues* till *Christ* came, and for about

about an *hundred* years after. Then you rejected it, because of the plain *Proofs* that were brought out of it for our *Jesus* being the *Messiah*. And set up the spurious *Greek* Translation of *Aquila* who was an *Heathen*, a *Christian*, and a *Jew*, which he then made when the *Hebrew Tongue* was so greatly decay'd from that Purity which it confessedly retain'd when your *lxx Priests* made that famous *Translation* for *Ptolomy* King of *Egypt*, about 300 Years before *Christ*: And was never question'd by any of you, but held in the highest *Veneration* all that time, till after the coming of our *Saviour*, because of the flagrant *Testimonies* it bore to *him*. And were it now admitted, as it formerly was amongst you, and as it truly is the best *Comment*, at least, upon the *Hebrew Text*, to determine the *Sense* of it when the *Words* are doubtful, and (because of the present defect in that *Language*) of various and different *Significations*; I say if this were admitted (which you cannot refuse, without casting *Reproach* upon all your Predecessors for 300 Yeats before *Christ*, who did admit it; and upon your selves for so doing, and Confessing that you have done it *unreasonably*) you wou'd not be able to maintain your hold against *Christianity*. Are not the Quotations of your *Scriptures*, which are in your Learned *Philo* (who liv'd in the Days of *Christ* and his *Apostles*) and of others your chief *Rabbies* before that time, more according to the *Translation* of the *lxx* than of the

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Hebrew Text, as you have it at present? And what reason can you give, why you dare not quote that *Translation* still? But because it renders the *Sense* of the *Hebrew* so, leads it directly upon *our Saviour*, and cannot be extended further; and it cuts off those *vain* and *precarious Excuses*, which you wou'd draw from the present *uncertainty* of the *Hebrew Text*. Yet none of your latter *Expositions* can pretend to any Authority *equal* to that of the *lxx*, even your selves being the *Judges*! This shews, that you are not dispos'd to find out the *Truth*; but bent to shut the Door against it.

2. As the *Jews* have thus manifestly stood out against the conviction of the holy *Scriptures*, by inventing and using these Arts to *corrupt* them, at least, to *hide* and *obscure* their true *Meaning*: So have they for the same Reason, *viz.* in prejudice to *our Messiah*, alter'd their former *Principles* and *Notions*, which they had receiv'd by *Tradition* from their *Fathers*. Thus finding that the Notion of the $\Lambda\omicron\varsigma\omega$, or *Word of God*, which was universally receiv'd amongst the *Jews*, before *Christ* came; and largely insisted upon by *Philo* that Learned *Jew*, even in the *Apostolical* Age, that as before has been noted, he was *God*, and yet a distinct Person from *God*, the *Father* of all; that he was $\chi\rho\epsilon\alpha\tau\eta\rho$, the express *Image of God*: The great $\delta\upsilon\nu\alpha\mu\iota\varsigma$, *Instrument* or *Power* by which *God* made the *Worlds*: The $\alpha\epsilon\chi\iota\tau\eta\tau\eta\varsigma$, *Supream Archetypal High Priest* and

and *Mediator* betwixt *God* and *Men*; of whom the *High Priest* under the *Law*, was a *Type* and *Figure*; by *outward Communion* with whom, *Men* were made capable of, and had a *Title* to the *Inward* and *Spiritual Communion* with the *λός*, and by him of *Reconciliation* and *Acceptance* with *God*. From this *Notion* of the *λός*, *St. John* disputes, according to the receiv'd *Principles* of that *Age*: And having prov'd *Christ* to be the *λός*, he in his *Gospel*, *Epistle*, and *Revelation*, gives him the *Titles* which were usually ascrib'd to the *λός*, of *Light*, and *Life*, and *Truth*. And from having *Communion* with him, infers that we have also *Communion* with the *Father*. But the *Jews* finding that these *Principles* led directly to the *Divinity* of *our Saviour*, and all that is said of him in the *Gospel*; presently forsook their own *Principles*: And as early as *Justin Martyr* began to deny them, as *Trypho* the *Jew* did, and put *Justin* upon the proof of the *λός*, being a *Divine Person*, &c. which he did out of *Philo*, and other approv'd *Authors* of the *Jews*.

It is plain that the *Jews* thus understood it, when they accus'd *our Saviour* of *Blasphemy* (r), and of making himself *God*, because he call'd himself the *Son of God*. For they call'd themselves the *Sons of God*, in a

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(r) *Joh. x. 33, 36.*

large Sense, as so *adopted*, and in *Fæderal Covenant* with *God*: But they knew, it was the receiv'd Notion among them, that the manner how the *λϑς* was the *Son* or *Word* of *God*, was *Natural*, as proceeding from the *Nature* of *God*; and that for any to call himself the *Son* of *God*, in this Sense, was to make himself *God*. Whence it is plain that they thought the *λϑς*, to be *God*.

3. The *Jews* finding that the *Mystical* and *Primary Sense* of their *Law* did refer to the *Messiah*; and were most exactly and particularly *fulfill'd* and *compleated* in our *Saviour*; rather than be convinc'd by this, they have now (as the learned *Jew* that disputed with * *Limborch*) deny'd that the *Law* was *Typical*, or referr'd to any more *perfect* State. The contrary of which is plainly intimated, *Exod.* xxv. 40. from whence our *Apostle* convincingly argues, *Heb.* viii. 5. But the *Jews* now will have no *Type* in the *Law*: Or the *Office* of the *Messiah* to extend beyond *Temporal Conquests*, to any *Spiritual* or *Heavenly* Acquisitions, sticking in the bare *Letter* of the *Law*.

But *Philo* and the *Jews* before him, did largely insist upon the *Mystical*, which they made the *principal End* and *Intendment* of the *Law*. As indeed it is, and most apparently so, if we duly consider the *Law* it self,

* *Limbor.* p. 62. & *alibi.*

self, and the *Prophets*, who often mind us of it. And without which they cannot be *verify'd* (as before is shewn) and their *Meaning* runs *Low* and *Contemptible*, no way answering the *Magnificence* and *Glories* which are there *reveal'd*.

Jacob confess'd himself (s) and his *Fathers* to be *Strangers* and *Pilgrims* on the Earth. Whence our *Apostle* (t) does argue very forcibly, *That they who say such things, declare plainly, that they seek a Country. And truly if they had been mindful of that Country from whence they came out, they might have had opportunity to have return'd: But now they desire a better Country, that is, an Heavenly.* If the Land of *Canaan* had been all their View, and they had understood the *Promise* made to them of *Canaan* to have had no further meaning than the *Letter*, only the *Temporal* Enjoyment of that *pleasant Country*, they needed not have wander'd from it, as they did. Or they might have had opportunity to have *return'd* to it.

When *David* (u) was in Possession, and *King* of it, he declar'd himself to be then in a *Pilgrimage*, and a *Stranger* in it.

This shews they had a further Prospect; and that they extended the *Promise* made to them of *Canaan*, to mean *principally* and *ultimately* the *Heavenly Canaan*; of which they understood

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(s) *Gen.* xlvii. 9.(t) *Heb.* xi. 14, 15, 16.(u) 1 *Chron.* xxix. 15.

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derstood the *Earthly Canaan* only as a *Type*. And if *Canaan* it self was a *Type*, no doubt *Jerusalem* must be so too, and the *Temple* with all the *Service* of it, that is all your *Law*.

Your *Cabala* makes your *outward Laws*, but the *Cortex* or *Shell* of the hidden *Mysteries* that are contained in it.

Yet you are now grown to that violent *Prejudice* against this (tho' you wou'd stick to your *Cabala* too, and think it *Divinely* inspir'd) because it leads directly upon *Christianity*, that your learned *Jew** has set up this Principle, *Quod cultus externus, ut talis, est interno multo perfectior*. And as a just Consequence of this, *Quod externus non minus Deo gratus, quam internus*, i. e. *That the outward Worship, as such, is more perfect than the internal*. And therefore, *That the outward Worship is not less grateful to God than the internal*. These are the *Titles* of his *Chapters*. And the end of setting up these desperate Positions is, to obviate the *Christian* Argument, That the *Inward* and *Spiritual* Worship is chiefly regarded by God: And consequently the *Inward* and *Spiritual* meaning of the *Law* is much preferable to the *Letter* and *outward Observances*: That therefore there is a *Spiritual* Sense in the *Law*, which exceeds the *Letter*; or which is *Typify'd* by it: That this is *fulfill'd* in *Christ*, who has

* *Limbor. Collat. N. xi. — xii. p. 118. 120.*

has thereby *Consummated* and *Perfected* the *Law*. To oppose this, the *Jews* are driven to that Extremity, as here you see, to prefer the *Outward Worship*, as *such*, to the *Inward*. Contrary to the Tenor of their own *Law*, and their *Prophets*, where the *Inward Circumcision* of the *Heart* is so often inculcated and preferr'd to that *Outward* in the *Flesh*. Nay the *Outward Institutions* of the *Law*, where the *Inward* and *Spiritual* Meaning and Intendment of them is not regarded, are declar'd to be *Hateful* and *Abomination* to *God* (x). The *Inward* is not only preferr'd (y), *I desire Mercy and not Sacrifice; and the Knowledge of God more than Burnt-offerings* (z), *Sacrifice and Offering thou didst not desire, but, mine Ears hast thou opened* (a). But, in respect to the *Inward*, the *Outward*, are said not to have been *commanded* by *God*; that is, they were *commanded* for the sake of the *Inward*: And therefore without respect to the *Inward*, the *Outward* were not *commanded*.

To rid you out of this Perplexity, your learned *Jew* has advanc'd a strange sort of an Argument to maintain his *Paradox* before-mention'd, of preferring the *Outward*, as *such*, to the *Inward Worship* and *Sense* of the *Law*, where he explains his foresaid *Position* thus. That the *Outward* is not to be suppos'd with-

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(x) *Isai.* i. 11, to 21. (y) *Hos.* vi. 6. (z) *Psal.* xl. 9.

(a) *Jer.* vii. 22, 23.

out the *Inward*: And that the *Outward*, as including the *Inward*, is preferable to the *Inward*. But this, instead of solving the *Case*, makes no *Case* at all of it. It is no more than this, whether *Two* be not *more* than *One*? Whether both *Outward* and *Inward* be not more than the *Inward* alone? Which nobody will dispute with him. But then this cuts off all *Comparison* betwixt the *Outward* and the *Inward*: And consequently makes no Sense of those *Texts* before-mentioned, and many others, where the same *Comparison* is insisted upon. And when the *Jew* says, that the *Outward*, as *such*, is preferable, &c. what does he mean by *as such*? Is it the *Outward*, as *Outward*? Which any one wou'd take to be the meaning. But his meaning, as he explains it, is, the *Outward*, as *such*, that is, as both *Outward* and *Inward*.

So very *Thin*, and *Contradictory* are these strain'd Excuses you have set up against the *Spiritual*, which is the *Main* and *Principal* Intendment of your *Law*: Because it cannot be *fulfill'd* but only in our Blessed Lord and Saviour *Jesus Christ*, and his *Spiritual Kingdom*.

4. The modern *Jews* have, since *Christ's* time, gone away from the constant *Tradition* of their *Fathers* before *Christ* came, viz. That the *Messiah* wou'd shew himself to the *World*, and vouch his *Commission* (b) by *Miracles*;

(b) *Joh. vii. 31.*

acles; of which, sufficient has been said before. And that this Contrivance discovers plainly their *Guilt*, that it is not *Conviction* which they want: But that they are resolv'd not to be *Convinc'd*.

5. They have not only departed from the *Traditions* of their *Fathers*; but they have invented *new* and *strange Conceits*, of which their *Fathers*, before *Christ* came, never dreamt. As of *Two Messiahs*, the one a *Suffering*, the other a *Triumphing Messiah*: To answer these *two* States, of *Suffering* and *Triumphing*, which were told of the *Messiah*; and both fulfill'd in our Blessed *Saviour*. To avoid which, the *Jews*, since his time, have invented these *Two Messiahs*. The *Jews* in our *Saviour's* time, even the *Apostles* themselves, till after his *Resurrection*, had not the true Notion of the *Sufferings* of the *Messiah*, much less of his *Death*. When he spoke of it, his *Disciples* (c) rebuked him; and understood (d) nothing of it. And the *Jews* (e) told him, *We have heard out of the Law, that Christ abideth for ever: And how say'st thou, the Son of Man must be lift up?* that is, *crucify'd*. They were looking out then, as you are now, for a *Temporal Fighting Messiah*, who shou'd (f) *restore again the Kingdom to Israel*. They thought not then (g) of

(c) *Matth.* xvi. 22. (d) *Luk.* xviii. 34. (e) *Joh.* xii. 34.
(f) *Acts.* i. 6. (g) *Luk.* xxiv. 26.

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of the *Sufferings* of the *Messiah*. Far less did they dream of *Two Messiahs*; one to *Suffer*, the other to *Conquer*. You can shew no Footstep of any such Doctrine amongst the *Jews*, before *Christ* came. And it shews the *Distress* you latter *Rabbies* were driven to, when they cou'd find no shift but so *groundless* and *foolish* an *Invention*: Which is of a piece with your other *fulsome* and *ridiculous Legends* (before-mention'd) of the *Messiahs* sitting these 1600 years amongst the *Lepers* at the *Gates of Rome*. That he is in *Paradise*, but *ty'd* in a *Woman's Hair*, that he cannot come. The *mad* and *nonsensical* Stories of your *Behemoth* and *Leviathan*. Of *Gods Weeping* when your *City* was *Destroy'd*. Of his daily *Study* in the *Reading* of your *Law*. And such other *Delirious Fancies*, as shew the greatness of your *Judgment*, threaten'd 2 *Thess.* ii. 11. and visibly fulfill'd upon you, more than upon any People, God sending you *strong Delusion*, that you shou'd *believe* such *Monstrous*, and *even* *Contradictory Lies*; because you receiv'd not the *Truth*, that ye might be *Saved*; but had *Pleasure* in *Unrighteousness*, in such *Rabbinical* and *shameless Fopperies*, they deserv'd not to be call'd *Forgeries*, on purpose to elude the *infallible Demonstrations* which *our Jesus* gave of his being the *Messiah*. These are the *Great*, tho' *pittiful Obstacles*, on the *Jews* side, which hinder their embracing of *Christianity*.

II. I come

II. I come now to other *Obstacles*, which lie on the *Christian* side.

1. The learned *Jew* * that disputes with *Limborch*, complains of the great Scandal given to the *Jews* in the *Popish* Countries, by the *Idolatry* which they see practis'd there. They cannot bear to see the *great God* painted like an *old Man* in their *Churches* and *Mass-Books*, in their *Shops* and *Houses*, and publickly sold by *Allowance*. This they take to be the *Sin* so strictly prohibited, *Deut.* iv. 15, 16. in the many other *Scriptures*. Besides their *worshipping of Saints, Angels, &c.* See *Sandy's Speculum Europæ*.

2. There is another strange sort of Impediment, which the *Jews* have met with in *Popish* Countries; that is, That if any of them turn'd *Christians*, they forfeited all their *Estates*, on pretence that they or their *Ancestors* had got them by *Usury*. Of this several good Men in the *Church of Rome* have complain'd; as *Bradwardinus*, l. 1. *de Causa Dei*, c. 1. *Corall.* part 32. *Cardinalis a S. Severina* in *Catechismo generali pro Catechum.* c. 20. *Gasparus Belga* a *Jesuit*, in *Epist. Ormutina* (est inter *Epistolas Judicas*) wrote *Ann.* 1549. speaking of one *Rabbi Solomon*, who desir'd *Baptism*, says, that he, and many others would have embrac'd *Christianity*, if it had not been for that Law amongst the *Christians*, that they should oblig'd

**Limbor. Collat*, p. 102.

oblig'd to restore whatever they had got by *Usury*. This I have taken out of *Hornbeck* contr. *Judeos. Lugdun. Batav. An. 1655. in Prolegom. p. 31.* where he cites more Authorities; as of *Joh. Gerson apud Bochellum, tit. de Judais.* And amongst us, *Edwin Sandys, de statu Relig. cap. 41. Georgius Theodorus, de statu Judaeorum in Repub. Christian. cap. 9.* He says, that this Custom was taken away by a particular Bull of Pope *Paul III.* by the Council of *Basil. Sess. 19.* And of *Lateran*, under *Alexander III. c. 26.* How it is at this Day at *Rome*, in *Spain*, *Portugal*, and other *Popish* Countries, I cannot tell; but Sir *Edwin Sandys* in his Book before-quoted, wrote *An. 1599.* says, that when he was in *Italy*, the same *Forfeitures* were still exacted of the *Jewish Converts*, except where the *Pope* gave *Dispensation*; which he knew granted only to some few *Physicians*, their Gains not being suppos'd as got by *Usury*. But it stopp'd the *Conversion* of others.

II. I come now to the *Reformed Churches*, where the *Jews* meet with neither of these fore-mention'd *Impediments*. But whether many of the *Jews* do come out of the *Popish* Countries, as the learned *Jew* confesses to *Limborch*, on purpose to avoid the *Idolatry* in the *Church of Rome*, to which many of them are forc'd to comply, to save their *Lives* or *Estates*; and others are tempted to it,

it, and counterfit *Christianity* for the sake of *Perferments*, especially in *Spain*, and *Portugal*, as before has been told; and whence many of them do fly into *Holland*, where there is *Universal Liberty of Conscience*, and that they may *profess* and *practice* their *Judaism* openly. This has brought so many of them into *Holland*, more than to other of the *Countries* call'd *Reform'd*.

1. But there is another sort of *Impediment* which they meet with there, that is, the various *Sects*, which are *Tolerated*, and own'd as *Churches*, tho' most *Opposite* and *Contradictory* to one another. This goes violently athwart the fixt and stated *Principle* of the *Segullah* or *Peculium*, which God deliver'd to the *Jews* from the Beginning, and implies the true Notion of a *Church*, as being a *Peculium*, or *Select Society*, gather'd from amongst the rest of *Mankind*; under *Governours*, and *Laws*; with *Promises* and *Privileges* of their own, *peculiar* to themselves, and *independent* of all others upon the Earth. Now the *Jews* cannot think this *Segullah* transferr'd to a *Christian Church*, where there is no Notion of any *Segullah* at all; or such a lame one, as *admits* and *excludes* no Body. A *Park* without *Pales*! Which reduces the *Church* from a *Society* to a *Sect*, only to *believe* such things, without being subject to the *Governors* or *Laws* of the *Society*; without any *Principle* of *Unity*. A *Church* without a *Bishop*! A *Body* with-

out

out a *Head*! This *Latitudinarian* *No principle* is so perfectly adverse to the receiv'd *Notion* of the *Jews* all along, that they can as easily believe no *Faith*, as no *Church*. And can never think their *Faith* terminated or fulfill'd in that *Church*, whose *Constitution* is not fram'd alike to *theirs*: For how otherwise was *theirs* a *Type* of *Ours*? A *Type* is so call'd from its *likeness* to what it does *Represent*. And what *Resemblance* is there 'twixt the *Church* in *Jerusalem*, under one *High Priest*; and in *Holland*, where *Episcopacy*, of which that was the *Image*, is *Abolish'd*? What agreement betwixt the *Temple*, into which none were admitted but *Profelytes* to the *Constitution*, as well as *Faith* of the *Jews*; and that *Church*, whose *Doors* are open to all *Comers* and *Goers*; which has no *Communion*, by admitting of all *Communions*: And makes no *Communion* necessary? How was the *One Altar* of the *Jewish Church*, a *Type* of *Altar*, against *Altar* in every *Parish*? Of 100 opposite *Altars*, that is, *Communions*, at *Amsterdam*, yet all acknowledg'd to belong to the *Christian Church*? It is true, opposite *Communions* may agree in *many* things; as all do in *some* things: But how they can be call'd *One Church*, is as difficult for a *Jew* to apprehend, as a *Church* without a *Communion*, that is, a *Society* which has no *Society*. A *Church*, and not a *Peculium*, is an *open Inclosure*. And a *Society* without *Government* is as great a *Contradiction*. And
other

other *Government* than *Monarchical* in the *Church* the *Jews* never understood, nor did God ever appoint. Not that all *Churches* in the *World* shou'd have one *Visible*, and *Universal Head* upon *Earth*; more than all the *Kingdoms* of the *Earth* are to have *One Universal Monarch* under *God*; to whom the whole *World* is one *Kingdom*, tho' compos'd of many different and independant *Kingdoms*: As the one *Catholick Church* may consist of many *Independant Churches*, which all make one *Church* to *Christ*. Of each of these under her own *Bishop*, the *Church* of the *Jews* at *Jerusalem* (being it self a particular *Church*) was a *Type*, under her *High-Priest*. And as he was a *Type* of *Christ*, the *λόγος*, the *Arche-Typal* and *Universal High Priest* and *Bishop* of the *Catholick Church*, so the *Church* of the *Jews* may be call'd a *Type* also of the *Universal Church*; as that *Nation* was a *Type* of the whole *World*; of which the *High Priest* wore a *Representation* as well as of the *Segullah*, as before has been observ'd from *Wisd.* xviii. 24. For *God* is *King* of all the *Earth*; tho' more especially of his *Church*.

The *Miraculous Performance* of that promise of *Perpetuity* which *God* made to the *Nation* of the *Jews* has been discours'd before. But here I wou'd take notice of one great means by which it has been brought to pass: Which is, the strict Notion that the *Jews* still retain of the *Segullah*. Those many
Myriads

Myriads of them who, at first, went over to *Christianity* found as strict a Notion of the *Segullah* there. And saw how it was transferr'd, as from the Beginning it was intended, from the *Segullah* of *Moses*, to that of the *Messiah*. It was indeed but the same *Church*, or *Sigullah*, under different *OEconomies*, or *Dispensations*. But those whose Eyes were blinded, that they saw not this, remain'd in their *Infidelity*, and stuck to their old *Segullah*. And *God*, who brings *Good* out of *Evil*, has made this a *Means*, the great *Means*, of keeping them a distinct *People* to this Day. For shou'd the *Jews* turn so much *Latitudinarians*, as to lose this Notion of the *Segullah*; and grow *indifferent* in their *Rites* and *Customs*: If they shou'd *Inter-marry* with the *Nations*, whither they are scatter'd, and conform to their *Customs* and *Manners*, they wou'd soon lose both their *Name* and *Religion*; and by being *mixt* with the rest of the World, grow undistinguish'd from them, as a *River* when it is empty'd into the *Ocean*.

If it be objected, that then the foresaid *Promise* of *God* wou'd be broken, of preserving them for ever a distinct *People*: And therefore, That this *Promise* stands in the way against their *Conversion*.

I Answer, that it did not stand in the way against their *Conversion*, in the beginning of *Christianity*. For the *Jews* who then turn'd *Christians*, did not at all, for that, lose their
Name

Name or *Nation*. And they were plainly distinguish'd from the *Converts* of the *Gentiles*. (b)

To make this more clearly understood, let us consider, that when *Christ* first sent forth his *Apostles*, their *Commission* was limited to the *Jews* only, in the strictest Sense, (i) *go not into the way of the Gentiles, and into any City of the Samaritans enter ye not. But go rather to the lost Sheep of the House of Israel.* Here the *Samaritans*, tho' *Jews*, are excluded, because they were *Schismatics*, and not strictly within the *Segullah*. And thus it continu'd all *Christ's* Life-time, The *Gospel* went not without the *Pale* of the *Segullah*. After *Christ's Resurrection*, then he extended their *Commission* further, and bad them, (k) *go, and Preach among all Nations*, but still *beginning at Jerusalem*. To shew that there the *Christian Segullah* was first establish'd; and deriv'd from thence, as from the *Root*, to *spread* among all *Nations*. But it appears not that the *Apostles*, even long after that time, understood the full extent of this their *Commission*: For till the Vision of the *Sheet*, *Act. x.* *Peter* himself did not know that the *Gentiles* were capable of being admitted into the *Christian Segullah*: Of which he was convinc'd by a great *Miracle* then shewn in the

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Descent

(b) *Act. vi. 1. xxi. 25.*(i) *Matth. x. 5.*(k) *Luk. xxiv. 47.*

Descent of the Holy Ghost upon *Cornelius*, &c. which satisfy'd the rest of the *Church* who contended with him, for his Preaching to the *Gentiles*, *Act. xi.* So that till this time, the *Christian Segullah* consisted of none but of the *Jews* only. Into which the *Gentile Profelytes* were afterwards admitted, even as into the *Jewish Segullah* under the *Law*. *Christ* foretold the future Calling of the *Gentiles*, (l) *Other Sheep have I which are not of this Fold; them also I must bring, and they shall hear my Voice*, said *Christ* to the *Jews*. And signify'd to them, that the *Gentile Converts* shou'd at last be made equal to them; and in some Respects be preferr'd before them, in that *Parable* of those call'd at the *Eleventh Hour* (m). And that the *First* call'd shou'd be *Last*, and the *Last*, *First*. He shew'd likewise that his *Mercy* extended even to the *Gentiles*, by his *Compassion* to the *Woman of Canaan*. But at the same time, he asserted the *Prerogative* of the *Segullah*, or *Church* of the *Jews*: Whom he calls the *Children* (n), in comparision of whom the *Gentiles* were but *Dogs*, that is, out of the *Segullah* (as it is express'd, *Rev. xxii. 15.*) *I am not sent* (said *Christ* to her) *but to the lost Sheep of the House of Israel*, that is, the *Segullah* was to be set up only with them, to whom only he himself Preach'd: The *Gentiles*

(l) *Joh. x. 16.* (m) *Matth. xx.* (n) *ibid, xv. 26,*

tiles were to come in only as *Profelytes* to the *Jews*. And that not by the *Ministry* of *Jesus* himself, but only of his *Apostles*, after his *Ascension*. In all things the *Preference* was given to the *Jews*. And the *Christian Segullah* was first fix'd among *them*. They are the *Natural Branches* (o). *Theirs* is *Christ*, the *Apostles* and first *Christian Church*. And we freely confess, as our Blessed *Lord* has taught us (p), that *Salvation is of the Jews*. He reveal'd not himself to the *Gentiles*, he wou'd not answer a word to *Herod*, or *Pontius Pilate* (q). But he declar'd himself expressly (r) to your *High Priest* and *Sanhedrin*. He did good to all, even to the *Gentiles*, and heal'd their *Sick*. His *Mercy* is over *All* his *Works*: But much more eminently to his *Church*, his *Segullah*. The *Childrens Meat* is reserved only for them. *There* only it is to be had. Therefore all are invited to go *thither* for it. All are capable of being adopted *Children*, by their Admission into the *Segullah*: And the *Children* who *forsake* it, or are justly turn'd out of it, fall to the Condition of *Dogs*, for *without* are *Dogs*.

The *Twelve Apostles* were chosen with respect to the *Segullah* of the *Twelve Tribes*. Our *Saviour* himself makes the Allusion. When he said to them (s), *Ye shall sit upon*

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Twelve

(o) *Rom.* xi. 24. (p) *Joh.* iv. 22. (q) *Luk.* xxiii. 9. *Matth.* xxvii. 14. (r) *ibid.* xxvi. 64. (s) *Matth.* xix. 28.

Twelve Thrones, judging the Twelve Tribes of Israel. And the *Names* of the *Twelve Tribes* are describ'd (r) as written upon the *Twelve Gates* of the *New Jerusalem*: And answering there unto, the *Names* of the *Twelve Apostles*, upon the *Twelve Foundations*. Then the calling of the *Gentiles* after the *Jews*, was in the like manner signify'd in the *Number* of the lxx. (u) whom our *Lord* ordained some time after the *Apostles*. For the *Jews* divided the *World* into *Seventy Nations*; there being just so many *Sons* of *Shem, Hem, and Japheth*, recorded in the x. of *Gen.* who are said to be divided after their *Tongues*, and after their *Nations*. Thence the *Jews* conclude, that there was *Seventy Nations*, and *Seventy Languages*: The *Languages* distinguishing the *Nations*; because each sorted to those of his own *Language*; and so those of each *Language* made a distinct *Nation*. It would be hard otherwise to conjecture how the *World* shou'd be divided into several *Nations*, without such a *force* and *necessity* put upon them, and leading them, I may say, *Irresistably* into it, by the *Miraculous Division of Languages*. For we cannot very easily suppose, that the *whole World* shou'd meet together, to *Canton* it out into several *Nations*, by a *free* and *equal Vote*, and to
number

(r) *Rev. xxi 12. 14.*(u) *Luk x. 1.*

number out who, and how many shou'd belong to each Nation: And to name all the Kings or Governors of each Nation, as it is done in the x. of Gen.

Now the *Jews* believe that this *Division* of the *World* into *Seventy Nations*, was done by *God* with a particular Respect to his *Segullah* to be afterwards set up in *Israel*; whose *Sons*, that descended with him into *Egypt*, are Recorded, *Gen. xlv.* and are just *Seventy*. They think this to be intimated, *Deut. xxxii. 8.* where it is said, *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People, according to the Number of the Children of Israel.* And *ver. 7.* shews this to have been a *Tradition* of the *Jews*, in the Days of *Moses*.

Therefore, as our Blessed *Saviour* sent out at first *Twelve Apostles*, with respect to the *Twelve Tribes*, and limited them to preach to none other: So did he afterwards appoint other *Seventy* also, with respect to the other *Nations* of the *World*, who were, in time, to be brought into the *Segullah*. And it is observable, that in the Commission given to the *Seventy*, *Luk. x.* there is no such *Restriction* as is given to the *Twelve*, *Matth. x. 5.* of not going to the *Gentiles*, or *Samaritans*. Tho' the Door was not fully open'd to the *Gentiles*, till the *Vision* of the *Sheet*, *Act. x.* as before has been said.

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After this, the *Gentiles* came in abundantly to the *Segullah*. But the first *Christian Church* was wholly of the *Jews*. And establish'd in *Jerusalem*. Whose *Bishop* did answer to the *High Priest*, and was the *Principal of Unity* to the *Christian Jews*, as the *High Priest* was to the other. So that the *Segullah* was preserv'd intire; only transferr'd from the *Jewish High Priest*, to the *Jewish Bishop*. It was not the *Gentiles* who converted the *Jews* to *Christianity*; but the *Jews* converted the *Gentiles*: And the *Gentiles* came in to the *Christian Jewish Church*: And appeal'd to it, upon all Occasions (x). And thus it continu'd till after the Destruction of *Jerusalem*. But the Name of *Jews* seems to have been appropriated to the *Infidel Jews* upon their many and notorious *Rebellions*, under their several *false Messiah's*, in which the *Christian Jews* were not concern'd; nor in the *Punishments* and *Odium* which there-upon follow'd, and the *Laws* that were made against the *Jews*, and so, by degrees, came to lose the Name of *Jews*; and become undistinguish'd from the *Gentile Christians*: For then the Name of *Jew* grew by Custom, to be a Discrimination of *Religion*, and not only of a *Nation*. So that when a *Jew* now turns a *Christian*, he is no longer call'd a *Jew*.

But

(x) *Act. xv.*

But when the time shall come (God send) that there will be a *General Conversion* of the *Jews* then there will be no reason to take from them the Name of *Jews*: That *Name* will then only distinguish their *Nation*. And it will then, no doubt, be the most *Honourable* of any upon the Earth: To whom pertaineth the *Adoption*, and the *Glory*, and the *Covenants* (y), and the giving of the *Law*, and the *Service* of God, and the *Promises*; whose are the *Fathers*; and of whom, as concerning the *Flesh*, *Christ* came.

Then it will no longer be thought a *Reproach* in *Spain* and *Portugul* to own, that they are (as before has been quoted from the Learned *Jew*) descended of the Race of the *Jews*: And to take that *Name* upon themselves. And other *Nations* will strive for the same *Privilege*. Then may be fulfill'd, even literally, what is written (z), *One shall say, I am the Lords; and another shall call himself by the Name of Jacob: And another shall subscribe with his Hand unto the Lord, and surname himself by the Name of Israel.* And thus the *Name* and *Nation* of the *Jews* will be *Magnify'd* and *Exalted* above all that are upon the face of the Earth: And *perpetuated* according to the foremention'd *Promise* of God, while *Sun* and *Moon* shall endure. And then, when the fulness of the *Gentiles*

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shall

(y) *Rom.* ix. 4, 5.

(z) *Isai.* xlv. 5.

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shall come in, the *Jews* will be the *Head* and not the *Tail*, and, as God has promis'd you, (a) *Thou shalt be above only; and thou shalt not be beneath. And the Lord thy God shall set thee on High, above all the Nations of the Earth.*

Then shall the *Ten Tribes* appear. Who now perhaps are the greatest *Monarchies* upon Earth. And then will be acknowledg'd as such.

See what a *Glorious State* of your *Nation* depends upon your *Conversion*! And it may be more *Glorious* than all this that I have said. Even all that *Temporal Grandeur* and *Empire* which you expect. Tho', when all that is done, it comes infinitely short of the *Heavenly* and *Eternal Glories*, which our *Messiah* has purchas'd for us. And of which all these *Earthly Greatnesses* are, in their utmost Extent, but faint *Types* and *Shadows*; and therefore far from the *Primary* and *Ultimate* Intendment of the *Law*; which is already fulfill'd in the *Spiritual Conquests* and *Reign* of our *Messiah* over all the *Powers of Hell* and *Death*.

I take not upon me to determine, that the Preservation of the *Name* and *Nation* of the *Jews*, upon their *Conversion*, will be just as I have said. But this we may depend upon, that the *Promise of God* will be fulfill'd: And that he well never want means to bring it to pass. And therefore, that the *Conversion* of the *Jews* will be no hindrance to the perpetuating

(a) *Deut. xxviii. 1, 12.*

ting of their *Name and Nation*, as he has promis'd.

And let their *Conversion* begin (*cum Bono Deo*) in this *Church and Nation*; where the good *providence* of God has prepar'd the way, by freeing you *Jews* here from those *Obstacles* which obstruct your way in other *Christian Countries*. Here you see no *Images* of or *Pictures* of the great God in our *Churches*; nothing in our *Worship* which you can call *Idolatry* or *Superstition*. Here you may see * an *Episcopacy*, *Presbyters*, and *Deacons*, answerable to your *High Priest*, *Priests*, and *Levites*: And the *Segullah* of the *Temple* perpetuated and continu'd in the *Church*. In which, as in the *Temple*, and now in your *Synagogues*, the *Publick Service* and *Worship* of God is celebrated in the *vulgar Language* of the *Nation*, with the *Solemnity* and *Gravity* of a well compos'd and digested *Liturgy*. And lastly, here are no *Forfeitures* or *Mullets* upon you for your acknowledging and returning to your true *Messiah*. But you may reasonably presume, that all due encouragement will be given to you towards so glorious a *Change*: And to convince you, that we seek not *Yours* but *You*. The *Lord* open your *Eyes*.

2. Let me add, that you will be here free from another great *Scandal* which you have met with more frequently in *Holland*, that
is,

* *Hierom ad Evagr.*

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is, *Socinianism*, to which some that oppos'd you there made too near Approaches. And if they had Converted you, it had not been to *Christianity*. But rather to *Idolatry*, in paying *Divine Honours* and *Adoration* to *Christ*, while they suppose him but a *Creature*. And they deny * any to be *Christians* who refuse this *Divine Adoration* and *Invocation* to *Christ*. Whereby they have excluded all our *English Unitarians* (as the *Socinians* here call themselves) from being *Christians*, who deny this to *Christ*; tho' they (sometimes when they boast of their *Antiquity* and *Universality*) derive themselves from these transmarine *Socinians*; and pretend to be of one *Faith* with them. But your Learned *Jew* before-mention'd argues against them, that *Christ* cou'd not be the *Heavenly King*, unlets he were *God* himself (whatever the *Socinians* dream to the contrary) because that no mere *Creature* cou'd be present and assist every where. † *Non potest esse Rex Cælestis, nisi fuerit Deus ipse* (*quidquid Sociniani contrarium somniauerint*) *etenim nulla pura Creatura potest ubique Assistere & Providere*. This vast *Prejudice* you will likewise avoid in the *Church of England*, where these *Socinian Heresies*, on both sides, are *detested* and *exploded*.

If

If you take *Scandal* that such difference shou'd be amongst those who call themselves *Christians*, remember that your *Sadduces* deny'd the *Resurrection* (b), and both *Angels* and *Spirits*. Which takes away the future State of *Heaven*. And this you now believe *, and make it a great *Article* of your *Creed*: And say, that it was always the *Faith* of the *Jews*. Therefore you cannot object it against us, that there shou'd be Divisions, even in *fundamental* Points, and *Schisms* amongst us; since there has been the same amongst your selves, you *Samaritans*, *Sadduces*, &c. And you will not think that this hurts the *Turth*, to those who hold it.

III. There is yet one Great and the Master-Difficulty of all, that stops the way to your Conversion, which I have reserv'd to consider by it self in this last Place, because it is the *Foundation* of all those that lie on your side: And which, if clearly remov'd, will compleat your *Conversion* so far, as to leave you no other Defence, but plain *Obstinacy*. It is that *loose* and *precarious* Account which you give of the *Ground* and *Foundation* of your *Faith*, on purpose to avoid that Demonstration which there is for the truth of the *Gospel*, and as said before, there is the same for the truth of the *Law*: But you will rather quit

(b) *Act.* xxiii. 8. * *Limbor. Collat.* p. 105.

quit that *Irrefragable* and *sure Foundation*, and lose the *certainty* of your *Law*, than yield to the *same* or *greater Certainty* that there is for the *Gospel*. Or otherwise you have not yet known the true *Foundation* upon which you ought to stand.

For the learned *Jew* * before-mention'd establishes the *Faith* of the *Jews*, not upon any grounds of *Certainty* of which other Men may judge besides the *Jews*, which are common to all Men, and stand upon the general *Reason* and *Conviction* of *Mankind*: But only upon the *Credit* they are to give to their *Fathers*, not as *Men*, but as their *Fathers*, and as they stand in that particular *Relation* to them: For *God* (says he) *does not send us to the Gentiles, to ask of them; but bids us ask only of our Fathers, and give full credit to them. And therefore* (continues he) *if the Tradition of our Fathers told us the same of Moses, as it does of Christ, that is, That those Matters of Fact which are written of him in the Law, were not so done as he there tells; we should as little believe Moses, or what he wrote, as we do the Gospel; which we disbelieve for the same Reason, viz. Because our Fathers tell us, that those things related in the Gospel, were not so done, as is there related.*

Ans. 1. Your *Fathers* have not told you so. They have confess'd to the *Matters of Fact*

* *Limbor. Collat.* p. 130.

Fact recorded in the *Gospels*. Nor can you deny them, without answering the *first Part* of this Discourse, and joining with the *Deists* against all *Revelations* whatsoever, as well those made to *Moses*, as those given by *Christ*. Your *Fathers* indeed said, that *Christ* wrought wonderful Works by the Power of *Beelzebub*. But that is confessing to the *Matter of Fact*. And may be objected against the *Miracles* of *Moses*, or any other whatsoever. Which is before consider'd, *p. 2, 3. &c.*

But as your *Fathers* who believ'd not in *Christ*, when he came, cou'd not, nor did they deny the *Matters of Fact* of *Christ*; and so give the strongest sort of *Evidence*, that of *Enemies* to the *Truth* of them; and consequently, to the *Truth* of his *Doctrine*; which they were brought to vouch: So, as before is told, *p. 65.* Many *Myriads* of your *Fathers* did embrace his *Doctrine*; and by the Computation there made, there must be many more *Myriads* of their *Posterities*, than of the *Infidel Jews*. So that here the question is not betwixt the *Tradition* of your *Fathers* and of the *Gentiles*: But of those of your *Fathers* who did believe, and those who did not believe in *Christ*. For *Christianity* is nothing else but a *Tradition* of the *Jews*: to which the *Gentiles* did come in. For as shewn before, the *First Christian Church* was wholly *Jewish*, without any mixture of the *Gentiles* for a considerable time.

Now

Now then, since you have the *Tradition* of your *Fathers* on both sides, what method are you to take? What method did you take in the contrary *Traditions* of the *Ten Tribes*, which grew among them, in succeeding Ages, after their defection to *Idolatry* under *Jeroboam*? Your learned *Jew* * gives a good *Rule*, viz. To recur to the *Original* pretended of each *Tradition*: And there see upon what *Foundation* it began. That of *Moses* was grounded upon *Miracles* exhibited before all the People. Not so of *Jeroboam*, who pretended no such thing: Only to give a different *Exposition* of the *Law* of *Moses* to countenance his *Idolatry*; which *Exposition* became, in time, a *Tradition* to their *Posterities*.

And this is exactly your Case, as to *Christianity*. Your *Fathers* did at first embrace it upon the *Conviction* of those many *Miracles* shewn publickly before their Faces. But those of your *Fathers* who did not believe, did not deny the *Matters* of *Fact*; only put a different *Construction* upon them, saying that they were wrought by *Beelzebub*.

And those *Jews* who *believed*, and their *Posterities*, are many more (as before shewn) than those *Jews* who remained in their *Infidelity*. If that were an Argument. For the *Tradition* of *Two Tribes* was *true*, and that of *Ten* was *false*. Therefore we must
recur

* *Limbor. Collat. N. v. p. 138. 140.*

recur to the *Original*; and that must determine the *Tradition* on either side. And the Argument insisted upon in the *first Part* against the *Deists* stands *whole* and *irrefragably* on our side: And besides has the *Tradition* of all your *Fathers*, so far as to acknowledge the *Matters of Fact* (which in Consequence is the whole) and the Major Number were *convinc'd* by them. Or if not the Major Number then, yet certainly much more so now in their *Posterities*; having, by the *Miraculous Providence of God*, escap'd the dreadful *Destruction* at *Jerusalem*, and under your several *false Messiahs*, which pursu'd those of your *Fathers* only who *harden'd* themselves in their *Obstinacy* against *Christ*. So that the *Tradition* of your *Fathers* does not lie in your way, to *prejudice* you against *Christianity*: The most it can oblige you to, is to examine the several *Traditions* of your *Fathers*. And that is it to which we wou'd invite you. Consider then first the *Tradition* of your *Christian Fathers*, who, call themselves by the *Name* of their *Messiah*, as you have done by the *Names* of your *Fathers*, *Heber*, and *Israel*, and *Judah*. And this was foretold by the *Prophet*. (c) *Thou shalt be call'd by a New Name, which the Mouth of the Lord shall name.* Therefore tho' these your *Fathers* have lost the *Name* of *Jews*, yet they may say in the words of the same *Prophet*,

(c) *Isai.* lxii. 3.

phet (d), Doubtless thou art our Father, tho' Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy Name is from Everlasting. This is an *Everlasting Name* by which they are now call'd, even the Name of our God; whereas they were heretofore call'd only by the Name of your *Fathers* in the *Flesh*; but now of your *Father* in *Heaven*. Consider I say the *Tradition* of these your *Christian Fathers*, that it is on the *Affirmative* side; whereas the *Tradition* of your *unbelieving Fathers* is altogether upon the *Negative*, particularly in that great *Article* of our *Faith* the *Resurrection* of *Christ*. Which being done in the sight only of a few *Soldiers* who were capable of being *brib'd*, you trust wholly to their *no* Evidence, That *his Disciples stole him away, while they slept*. For how cou'd they know this, if they were a *Sleep*? Yet this is all the Foundation you have for your *Negative*. But for the *Affirmative*, there were (e) many infallible Proofs, *Christ being seen of his Disciples forty Days, and speaking of the things pertaining to the Kingdom of God*. (f) *He was seen of Cephas, then of the Twelve, after that he was seen of above 500 Brethren at once; of whom the greater Part* (says our Apostle) *remain unto this present*, when he wrote. These were too many to be *brib'd*, not with large Money (g), as you gave

(d) *Isai.* lxiii. 16. (e) *Act.* i. 3. (f) *1 Cor.* xv. 5, 6, 7, 8.
 (g) *Matth.* xxviii. 12.

gave to the *Soldiers* : But with *Stripes*, and *Imprisonments*, and *Death*, to have conceal'd such a *Forgery* ; when any *one* of them might not only have avoided these *Persecutions* ; but, no doubt, have got much more *large Money* than you gave to the *Soldiers*, for such a foolish *Excuse* as they made : For any *one* of these 500 cou'd have effectually discover'd the *Contrivance*, if it was one ; and stiff'd *Christianity* in its *Cradle*. And one *Evidence* on that side, would, at that time, have born down 500 on the other. And the *Christians* putting you to the *Trial* of this, when these *many Witnesses* were *alive* : And that not *one* of them cou'd be tamper'd with, either by *Bribes* or *Threats* ! That *all* shou'd stand it out, even to the *Death* !

But we have surer *Evidence* than all this. Even *Infallible*. And that is, The many *Miracles* which the *Apostles* shew'd in Attestation to the *Truth* of this. *Miracles* as *Flagrant* and *Notorious* as those which *Christ* himself had wrought. And which have all the *four Marks* before mention'd, that do *infalibly* demonstrate the *Truth* of any *Matter of Fact*.

These are the *Grounds* of the *Tradition* of your *Christian Fathers*.

And all the *Ground* for the *Tradition* of your *Unbelieving Fathers*, is nothing else but that *senseless* Story of the *Soldiers*, sufficiently *ridiculous* to confute it self, were there no *Evidence* at all on the other side.

Let me add to this, That your *Christian Fathers*, had all these Difficulties to struggle with, which do now keep you back from *Christianity*. They hung as much as you upon the Expectation of a *Temporal Kingdom* of the *Messiah*. The very *Apostles* of our *Lord* were not wrought off of this, all the time that he liv'd with them. And they resum'd their Hopes of it, after his *Resurrection* (b). They were ignorant of his *Resurrection*, (i) *For as yet they knew not the Scripture, that he must rise again from the Dead*. And so far were they from *Concerting* of this that they wou'd not *Believe* it, when it was first told them by those who had seen it. (k) *Their words seem'd to them as idle Tales, and they believed them not*. And when all the other *Apostles* had *seen* the *Lord*, yet wou'd not *Thomas* believe even them; till he had more than even *Ocular Demonstration*, to thrust his *Hand* into his *Side*, and put his *Finger* into the *print* of the *Nails* (l). Nor was this peculiar to *Thomas*. For when *Christ* appeared first to the rest, they were as hard to believe. And he afforded them the like *Demonstration* (m), not only to *see* and *hear* him *speak* to them, but to *handle* him, and examine the *Wounds* in his *Hands* and *Feet*, and further to *eat* before them. And as a yet

(b) *Act.* i. 6. (i) *Joh.* xx. 9. (k) *Luk.* xxiv. 11.
 (l) *Joh.* xx. 25. 27. (m) *Luk.* xxiv. 39. to 49.

yet more forcible Conviction, he minded them how he had told them all this before. And that it was agreeable to the *Scriptures* of the *Old Testament*, And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the *Law of Moses*, and in the *Prophets*, and in the *Psalms* concerning me. Then opened he their Understanding, that they might understand the *Scriptures*; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day: And that Repentance and Remission of Sins should be preached in his Name, among all Nations, beginning at Jerusalem. And ye are Witnesses of these things. Our Blessed Lord Suffer'd his Disciples to be thus slow in believing, thereby to confirm our Faith the more. But he would not permit them to proceed upon their Mission, notwithstanding of all this Evidence, till they should have yet further Credentials, such as no Man cou'd refuse, without the highest Obstinacy; and which is the utmost that God can outwardly exhibit, that is, the Power of Miracles. But tarry ye, (says he) in the City of Jerusalem, until ye be endued with Power from on High. And this was granted them at first, by a most Stupendous Miracle, in the descent of the Holy Ghost at Pentecost, and inspiring them, in an Instant, with all Languages: Which was visible not only to the Jews, but to Multitudes of other Nations,

Nations, then at Jerusalem. (n) And the same Day, about three Thousand were Converted. And by the many Miracles which the Apostles were enabled to work afterwards, many *Mueiads*; *Myriads* of the Jews, and a great Company of your Priests were obedient to the Faith (o). These were your Fathers. Therefore reject not their Tradition. Compare with this, the Tradition of your other Fathers who believ'd not; which is built only upon a Negative, of which there is no proof at all.

Then I desire you to recollect what has been said before, from p. 111, to p. 123. of your having forsaken the constant Tradition of your Fathers before Christ came, in so many Particulars as are there set down; and having invented new and contrary Traditions, on purpose to prejudice your selves against Christianity. See likewise before Sect. iv. p. 26.

And if Tradition must take place, why not the most Ancient? These sure are most Authentick. And they are more Traditions than the latter: For it is Age that makes Tradition. Yet you reject the most Ancient Traditions of your Fathers; while you set up their Tradition, as your only infallible Rule!

This is the first Answer I give to your Objection of following the Tradition of your Fathers,

(n) Act. ii. 41.

(o) Act. xxi. 20. vi. 7.

Fathers, upon which you lay so great a Stress. And which being remov'd, you will have little left to say. But tho' I think this *Answer* very sufficient, yet because this is the main *Hinge* of the *Controversy*, as your Learned *Jew* has stated it: And *insists* mightily, and almost *solely* upon it, thro' all his *Dispute* with *Limborch*: And thence we may reasonably suppose that it is the *Jugulum Cause*, the last effort you have to defend your selves, I will therefore proceed upon it, even as stated by your selves, and shew further the weakness of it, supposing that none of your *Fathers* had embrac'd *Christianity*.

Ans. 2. This, as stated by your selves, is running into that *Circle*, in which the *Church* of *Rome* have intangl'd themselves, of proving the Authority of the *Church* by the *Scriptures*: And the *Authority* of the *Scriptures* from the *Church*. Which cannot be avoided, while, in this *Dispute*, they consider the *Church* as exercising any Act of *Authority*: For that *Authority* must be prov'd, before it can be acknowledg'd. And if it be prov'd from the *Scripture*: And the *Scripture* receives its *Authority* from the *Church*: Then the *Authority* of the *Church*, is prov'd only from the *Authority* of the *Church*.

But if the *Church* be brought herein only as *Witnesses*, with the rest of *Mankind*, upon the Common *Reason* and *Principles* of *Mankind*; the assurance of the *Senses* of *Mankind* and the infallible manner of deducing *Matters*

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of *Fact* from former *Ages*, and distinguishing the *true* from the *false*; and those which are *certainly* true, from those which only *may* be true (which is the method taken in the *first Part* of this Discourse) then the *Authority* of the Holy *Scriptures*, and the *Facts* therein contained, being established upon the *Common Principles* of *Mankind*; the *Church* may justly build her *Authority* upon what she finds given to her in the Holy *Scriptures*.

And thus may you justly argue from what you find attributed to your *Church* by the *Law*: Having first *vouched* the Truth of the *Matters of Fact*, of *Moses*, as deliver'd in your *Law*, from the *Notoriety* of the *Facts*, and *Impossibility* of any *Imposture* therein, as is done in the *first Part*.

But if, as this your Learned *Jew* does, you ground the Truth of *Moses* himself, and all that is said of him in your *Law*, and consequently of the *Law* it self, upon that *Credit* only which your *Law* bids you to have to your *Fathers*, as being *your Fathers*, you give up the whole Cause; you run into the *Circle* of believing the *Law*, for your *Fathers*; and your *Fathers*, for the *Law*, which is proving the same thing by it self.

Ans. 3. Your *Samaritans* vouch'd the *Tradition* of your *Fathers* and *theirs*, against you.
(p) *Our Fathers worshipped in this Mountain;*

tain; and ye say that in Jerusalem is the Place where Men ought to worship.

Your *Ten Tribes* did vouch likewise the *Tradition* of their *Fathers* (q) for their *Idolatry*, and many vile *Abominations*. Nay even the *two Tribes*, in their *Captivity* vouch'd the same. (r) *We will burn Incense unto the Queen of Heaven, and pour out Drink-offerings unto her, as we have done, we and our Fathers, our Kings, and our Princes, in the Cities of Judah, and in the Streets of Jerusalem.*

If you say, that they deviated in this from the *Law*. And that in this Case we must have recourse to the first giving of the *Law*, and the *Ocular Evidence* that was then shewn to all the People of its being sent to them from God; as has been before quoted from your Learned *Jew*. I answer, that this is still appealing from the *Tradition* of your *Fathers*; and shews that there is something else to be look'd to. This is owning that there may be a *corrupt Tradition* of your *Fathers*.

And therefore tho' the *Jews* were bidden learn these things from their *Fathers*, who had *seen* them (there was all the reason in the World for it, for they cou'd learn them from none other) yet the *Assurance* and *Credibility* of what their *Fathers* had *seen* was not grounded upon that *Relation* in which

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they

(q) *Jer.* ix. 14.(r) *Jer.* xlv. 17.

they stood to them, as being their *Fathers*; but as their *Fathers* were *Men*, and as such cou'd not be *deceiv'd* in what they *saw* and *heard*. And the *assurance* of that *Tradition* by which these *Facts* were convey'd to after *Ages*, was not solely ground'd upon the *kindness* and *affection* of their *Fathers*, who cannot be suppos'd *willing* to *impose* upon their *Posterities*, as this Learned *Jew* does argue: But upon the *Nature* of the *Tradition*, which was *incapable* of any *Imposure*, as has been argu'd in the *first Part*.

For other Men will pretend to the same *kindness* towards their *Children*, as the *Jews*. And Men that are *deceiv'd* themselves, will transmit their *deceits* to their *Children*. Thus all *Errors* are continu'd. Therefore we must recur to the *Original*, and there examine the *Truth*, upon the common *Principles* of *Mankind*: And see how this has been transmitted to us: And bring the *Nature* of the *Tradition* to the *Standard* of the same *Common Principles*.

But if the *Jews* will stick to the *Tradition* of their *Fathers*, as the ultimate *Rule*, from which there is to be no Appeal, then they must stick to *all* their *Traditions*, Right or Wrong. For if they pretend to any *Rule* whereby to judge of their *Traditions*, then their *Traditions* are not the *Ultimate Rule*.

And it is strange to see how far this *false Notion* has carry'd the *Jews*, even to acknowledge no other certain Proof for the
Being

Being of a *God*, but the *Law* of *Moses*! Nor any other for that, but the *Tradition* of their *Fathers*, which I come next to insist upon.

Ans. 4. This *Foundation* which the *Jews* have given of their *Faith*, can never convert any other People to their *Religion*: Because others have the same deference for their *Fathers*, as the *Jews* have for theirs. And the *Jews* can give no Reason to the contrary. Therefore the *Jews* insisting only upon the *Tradition* of their *Fathers*, without further Proof, give the same liberty to all in whatsoever they have receiv'd from their *Fathers*.

This our Learned *Jew* confesses. For being press'd by *Limborch* to shew what Arguments the *Jews* have against the *Heathen*, he freely owns, that they have none at all, And bestows a whole *Chapter* * to prove it, That the *Jews* can only dispute with the *Christians*, who acknowledge the Books of *Moses*. For that the *Jews* have no other *Topick* whereby to prove certainly even that there is a *God*. Nor any other Proof for the Books of *Moses*, than the *Tradition* of their *Fathers* who they suppos'd wou'd not deceive them; and because these *Books* bid them hearken to their *Fathers*, and not to the *Heathen*. And if any shou'd deny these *Books*, says he, *Est Athens, quia non habet aliunde Dei existentiam*

* *Limbor. Collat. p. 136.*

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existentiam certissime & indubitanter credat. Quamvis ex alis principiis possit Probabiliter conjectari: Neque enim sufficit Ratio, neq; quod Aliquis dixerit, de quo eadem fieret Inquisitio. Hunc igitur Convincere est Impossibile, æque ac Dei existentiam, ac Mosis Prophetiam, per quam nobis unice constat esse Deum. i. c. He is an Atheist, because he has no other way whereby certainly to believe the existence of a God: Tho' from other Principles it may probably be conjectur'd: For neither is Reason sufficient, nor what any Man says, of which the same Inquisition is to be made. Therefore it is equally impossible to convince such a one, as of the Existence of a God, as of the Prophecy of Moses; by which only it appears to us that there is a God. This is mad Work! For there cou'd be no ground to believe Moses; but upon the supposition of the Previous Notion of a God, who sent him. How else did his Miracles vouch his being sent of God? And yet, says the Jew, by the Prophecy of Moses ONLY it appears to us that there is a God! And therefore he concludes, that as for a Heathen who rejects both the Law and the Gospel, Ille neque ad Legem Mosis, neque ad Evangelium solida Ratione convinci queit. i. c. That he cannot be convinc'd by any solid Reason, of the Truth either of the Law of Moses, or of the Gospel. And therefore, that there is no disputing with such an one. Contra Ethnicum non oportet disputare, is the Title of this Chapter, i. c. That

we

we ought not to dispute against an Heathen. For this the Jew confesses freely, when being ask'd, *If an Heathen shou'd deny that Moses was a Prophet, only a cunning Man who impos'd upon the People, by what Arguments the Jew cou'd prove the Divine Mission of Moses, which wou'd not as strongly prove the Divine Mission likewise of Christ?* Respondeo (says he) *me nulla Demonstratione Mosis Prophetiam Divinam esse, contra Ethnicum probare posse: Quippe id demonstrabile non est.* i. c. I answer, that I cannot prove by Demonstration against an Heathen, that the Prophecy of Moses is Divine; because it is not demonstrable.

And he says the same as to the Mahometans, that they have their Tradition too, deriv'd from their Fathers of the Miracles and Divine Mission of Mahomet. And therefore that they can say to us, *Quod si Mahometi Revelationem negaverimus, Mosis, etiam & Christi negare possunt, cum nullam Rationem producere queamus, quæ suæ sectæ confirmationi non inserviat.* i. c. That if we deny the Revelation of Mahomet, they may likewise deny those of Moses and of Christ, seeing we can produce no reason for them, that will not serve likewise for the Confirmation of their Sect. And he grounds all upon this Bottom, which he takes as granted. *Quod alicujus Præteriti nec etiam Dei, existentia, ulla Ratione Demonstrari potest.* i. c. That the existence of any thing that is past, no not of God, can be demonstrated

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monstrated by any Reason. Ideo argumentum nequit esse cum Ethnico. That therefore there cannot be any Argument against an Heathen.

Now here I beseech you to consider, how you have given up the whole *Foundation* upon which the *Truth* of your *Law* does stand; lest you shou'd be forc'd to submit to the *Truth* of the *Gospel*, which stands upon the same *Foundation*. You have render'd your *Law* wholly *precarious*, while you tell all the *World*, that there is no *Reason* to be given for it, that is, none to convince an *Heathen*, a *Mahometan*, or any who denies it. For *Reason* is *Reason* to all the *World*. And nothing can be *true*, for which there is not a *Reason* sufficient to convince *Gainsayers*.

You have by this confirm'd both *Heathens*, and *Mahometans*, as well as *Christians* in what you think to be gross *Errors*, and displeasing to God, by allowing them the same *Foundation* for their *Faith* that you have for yours. i. e. The *Tradition* of their *Fathers*. And therefore you think that they have the same *Reason* to stick to *theirs*, as you have to stick to *yours*. Which your Learned *Jew* often confesses. Speaking of the *Reasons* produc'd on the *Christian* side, he says *, *Et mea saltem sententia satis Bonæ sunt & Efficaces, ut Christiani eas Amplectantur, & in sua Fide Roborentur:*

* *Limbor Collat. p. 132. & alibi. Passi.*

Roborentur: Non vero ut Judæi Christiani fiant. i. e. They are, in my Opinion good Reasons and sufficient for the Christians to embrace them, and to be strengthened in their Faith: But not for the Jews, that they shou'd become Christians. This is a strange sort of Reasoning! For these *Reasons* cannot be good *Reasons*, unless they are true. And they cannot be true to one, and false to another, if they are rightly Apprehended; unless the same *Reason* can be both true and false. It is impossible that both *Judaism* and *Christianity* can be true; as impossible as that our *Jesus* is the *Messiah*, and that he is not the *Messiah*. And there can be no good *Reason* for our believing him to be the *Messiah*, which must not operate as strongly for your believing of it. That is, if it be true, you ought to believe it. And if it be not true, we ought not to believe it. Therefore your yielding that we have *sufficient Reason* to believe it, must conclude inevitably against your selves, that you think it to be true: Otherwise you cou'd not think that we had *sufficient Reason* to believe it.

If you say, that this was a *slip* in that learned *Jew*: That he ought not to have made that *Concession*: And that you are not bound by it. Consider, that this was all that was left him to say. That he has manag'd your Cause with great *Subtilty*. That he took this way to avoid answering the plain and undeniable *Reasons* which prove the *Truth* of the *Gospel*; by yielding them to be such as to *Christi-*
ans,

ans, but that they are not the same as to the *Jews*. Which turns the Cause upon a new Foot; and diverts the Question.

But if you like not his Management, and think you can make a better *Plea* for yourselves. Then you must answer the *Reasons* given on the behalf of *Christianity*, particularly those urg'd in the *First Part* against the *Deists*. And this is all that I desire to bring you to. And now you have your choice, whether you will do this; and put your Cause upon this Issue: Or otherwise stick to that *Evasion* which this Learned *Jew* has made for you.

There is another thing I wou'd ask you upon this Head. You expect the *Conversion* of all the World to your *Religion*, in the Reign of your *Messiah*. And you have given this as one Reason of your *Dispersion*, that, you might *Convert* all *Nations*, among whom you are *scatter'd*, as has been taken notice of before.

Now I wou'd ask, how you are to *Convert* them? You confess that there are no *Arguments* to be us'd against them. You leave the *Christians* in full possession of their *Faith*, and say, they have *sufficient Reason* for it. And for *Heathens, &c.* who do not acknowledge the Books of *Moses*, you say, they are not to be *disputed* with. How then are they to be *converted* by you.

Besides that your Learned *Jew* complains (see before p. 61.) That the *Jews* are *perverted*

verted to the *Idolatries* and other *Corruptions* of the *Nations* where they live, instead of *Converting* these *Nations*.

But suppose that it will be otherwise when your *Messiah* comes: And that then, or some time before, you will begin to convert the *Nations*. This *Conversion* cannot be by *Arguments*, for you confess you have none against them. How then? There is no other *Way* but that of *Mahomet*, by the *Sword*. And this is the way it seems that you expect. Your learned *Jew** says, that there is no other *Miracle* needful for the *Messiah*, whereby to vouch his *Mission*, but one only, viz. *To gather the Jews out of all Countries of the World; to restore the Throne of David to its ancient and a greater Majesty: And to bring all Kings and Nations to the true Worship of God; and to love and esteem the Jews, which* (says he) *would be such a Miracle, and so Notorious, as to leave no room to doubt of it.*

The *uncertainty* of this *Mark* of your *Messiah*, is shewn before, p. 44.

In the next place, this would be no greater a *Miracle* than the *Successes* of the *Romans*, and others from a small *Beginning*; or of *Mahomet*, who boasts the same. And to which every *Wickedness* has a *Title*, so it be *prosperous* enough.

Your Rabbi *Menasse* (*de Resurrectione*. l. ii. c. xxi. as quoted by *Hornbeck contra Judæos*, l. ii.

* *Limbor. Collat.* p. 55.

l. ii. c. i. p. 114.) gives up this Argument, and says, *Non est tantum Miraculum* — That it is not so great a Miracle, if the Messiah shou'd conquer many Nations and Empires; since we see it often happen, that mean and abject Man have arisen to Kingdoms and Empires, and became Lords of many Lands. Yet this Learned Jew, who writes later, is forc'd to come back again to this no Miracle; for they can find none other.

And in expectation of this, you reject all the true and indubitable Miracles of our Messiah: And his much more Miraculous Conquests of the Gentile World, as well as of Myriads of the Jews, without force of Arms, or any Allurements to Flesh and Blood: But on the contrary, by inviting them to Self-denial, Sufferings, and Death. Which sure is a more Extraordinary, and more Miraculous sort of Conquest, and shews more of Divine Power, than what is perform'd by the Arm of Flesh, outward Force, or sensual Incitements, like that which you expect, and like that of Mahomet, and other Impostors.

But tho' you shou'd Conquer, as you expect, yet it will not follow that you will thereby Convert all Nations.

It is not in a Man's own Power to change his Sentiment of Things, without Sufficient Reason to convince him, at least what he thinks a Sufficient Reason. Much less can such a Force be put upon him by any other. No outward Conquest can reach to the Soul, or alter

alter our *Judgment* and *Understanding*.

And therefore, according to what you now profess, that you have no *Argument* on your side, but your long expected *Conquest*, it will not follow, if you obtain'd it to Morrow, that you shou'd thereby *convert* any one Man in the *World* to your *Religion*. For perhaps there is not one Man in the *World* that thinks *Conquest* alone to be the true *Decision* of *Controversies* in *Religion*. And if so, then every Man must think that *Religion* to be *false*, which pretends to no other Title but that of *Conquest*.

See how *inextricably* you have *involv'd* your selves on all sides, in those various *Shifts* you set up to harden your selves against the flagrant *Truth* of the *Christian* Religion! You have thereby undermin'd the whole *Foundation* upon which the *Truth* of your *Law* it self is demonstrable. And which you can never recover by any other means than those which establish the *Truth* of our *Jesus* being the *Messiah*. Which are the same that establish the *Truth* of *Moses*. And (as has been said) are not compatible to any *Impostor* whatsoever.

You pretend to us *Christians*, that you have no *Arguments* against the *Deists* or *Heathen*. Why? Because it is impossible for you to bring any *Arguments* for the *Truth* of *Moses*, which will not likewise demonstrate more strongly the *Truth* of our *Jesus*. But to the *Hea-*

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then you say not so. You pretend to *argue* with them, when you can get out of sight of *Christianity*. Then you proceed freely upon the *certain* and *indubitable* Proofs which you have for the *Truth* of *Moses*, when you are not afraid that *Christianity* shou'd come in at the same Door. This appears in your Book *Cofri*, (whether that Story be real or feign'd) which contains your *Arguments* against the *Heathen*. But in the presence of *Christianity* they are all struēt dumb, like the *Oracles* among the *Heathen*. Not that the Arguments for the *Truth* of *Moses*, are *Fallacious* like those *Oracles* : But as their *Deceit* was superseded by the *Brightness* of the *Gospel* : So are you stop't from daring to make use of the *Truth*, because it makes against you. And you are forc'd to betray the Cause of *Moses*, while you stand out against that of *Christ*. You cannot be true *Jews* or Disciples of *Moses*, till you turn *Christians*. Then may you (as we do freely urge the *Absolute Certainty* of the *Revelation* made to *Moses* : Which now you dare not do, because the same *Topicks* prove as demonstrably the *Truth* of *Christianity*. Rather than admit of which, you have laid your *Foundation* in the *Sand* of your Fathers *Traditions*, so explain'd, as to give you no Advantage above all the *Traditionary Fables* of other *Nations*. Which you allow to have the same *Motives* of *Credibility* to *them*, as *yours* to *you* : And consequently, to be as *true* as *yours*.

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This was not the method you took to make *Profelytes* before *Christ* came. Then you had free use of your *Arguments*; and a *Success* proportionable. But now you seem careless what becomes of *your Religion*, so you can overthrow *Christianity*. Therefore having chosen a *False* and *Insufficient Foundation* for your own *Faith*, you wou'd Complement *ours* with the same.

As your learned *Jew* * does, when he asks, *What Reason there is why a Heathen shou'd believe any who preach'd to him the Christian Faith, and Miracles of Christ and his Apostles?* The *First Part* of this Discourse against the *Deists* is a direct *Answer* to this *Question*. And serves the *Jews* as well as the *Deists*. But this learned *Jew* did, and all the rest of you must think that *Question* to be *Unanswerable*: And as such it is here *Propos'd*. But then will not the *Question* occur, *What Reason the Christians have to believe it?* Or the *Jews* to believe the *Law* and *Miracles* of *Moses*? Your learned *Jew* was aware of this: And therefore obviates it thus, *Neque par Ratio est de Christianis & Judæis, qui interrupta Traditione, &c.* That there was not the same Reason for the *Belief* of the *Christians* and the *Jews* who receiv'd it by an uninterrupted *Tradition* from their *Fathers*. This puts the *Christian Faith* upon as good a Bot-

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* *Limbor. Collat. p. 51.*

tom as the *Jewish*, that is, the *same*, viz. *Tradition* from their *Fathers*. And if they have no other, they both stand *Precariously*. And have no more to say for themselves even than the *Heathen*. This the learned *Jew* does not oppose, and therefore explains himself, that by his *Question* he did not mean those *Heathen* who had long since believ'd the *Gospel*, and so receiv'd it by *Tradition* from their *Fathers*. *Sed quare nunc barbaræ Gentēs, in suis Ritibus semper Educatæ, nostris Traditionibus fidem præstabunt eo solum quod a nobis proponantur.* i. e. But why the now *Heathen Nations*, who have always been educated in their own *Rites*, shou'd embrace our *Traditions*, meerly because they are propos'd to them by us? Indeed meerly because they are propos'd, is a very bad *Reason*. And yet it is all that the *Jew* thinks there is in the Case, as before is shewn. But here he joins the *Christian* and the *Jewish* Faith together; and makes both stand upon the same Bottom: And that the same with the *Foundation* even of the *Heathen Religion*. That rather than not overthrow *Christianity*, he wou'd sink his own *Religion* with it; and leave no true reveal'd *Religion* in the World (all others but these *falsly* pretending to it) and so serve the ends of the *Deists* to all Intents and Purposes.

He endeavours to rivet this, as he thinks, securely by the long *Tradition* of the *Popish Legends*,

Legends, which, he says *, were believ'd by all *Christendom* for more than a *Thousand* years: And no less Faith given to them than to the *Gospel* it self. His mistakes in reciting *Matter of Fact* I am not now upon. These prevail'd only in the *Latin Church*, nor in all that neither; nor for so long a time as he imagins. The greatest part of the *Christian Church*, in the *East* in *Africa*, &c. never heard of most of them, nor have to this Day: And those of the *Church of Rome*, who, tho' Men of *Sense*, pretended to believe them, yet durst not put them upon the same foot with the *Holy Gospel*: The *Learned* and more *Knowing* among them call'd them *Piæ Fraudes*, and pleaded for them only as such, as *Pious Cheats* to raise the *Devotion* of the *Simple*, and more *Ignorant* amongst the People. But (as said before, †) none of them can pretend to those *four Marks* set down, || whereby the *Truth* of the *Miracles* of *Moses* and of *Christ* are *infallibly* demonstrated. And therefore if any of these *Legends* were *true*, in *whole* or in *part*, yet we cannot have the same *Grounds* for *believing* of them, as we have for the *Law* and the *Gospel*.

IV. Both of which you seem willing to mistake, in your deep *prejudice* to the *Gospel*.

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For

* *Limbor. ibid. p. 133.* † *Short and Easy Method with the Deists, p. 5.* || *Ibid. p. 42.*

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For the chief end of the coming of the *Messiah* being (s) to *bruise the Serpent's Head*, who had seduced Man to Sin. (t) To *finish the Transgression, and to make an end of Sin, and to make Reconciliation for Iniquity*: You now contend, that Men were never under the Curse of God. * *Quod neque aliquando fuerunt Homines sub Dei Maledictione — Quod non constat ex toto sacro Textu illa Ira Dei contra Genus Humanum, neque illa Aeterna Maledictio: Neque Memini in Quatuor Evangeliiis me legisse hoc Secretum a Christo fuisse detectum: Quare putamus id postea inventum, ut aliis Dogmatibus fundamentum substerneretur.* i. e. *That this Wrath of God against Mankind, nor that Eternal Curse does appear in the whole sacred Text: Neither do I remember to have read in the Four Gospels that this Secret was discover'd by Christ: Therefore we think that it was invented afterwards, to lay a Foundation for other Opinions.* This is a bold and desperate Assertion. Let any Man read *Matth.* xxv. 46. and *Joh.* v. 29. and see whether *eternal Judgment* be not there threatn'd? And whether these be not as it were repeating the very words of *Daniel*, Chap. xii. 2. *That many of them that sleep in the dust of the Earth shall awake, some to everlasting Life; and some to shame and everlasting Contempt,* Compare likewise, *Mark* ix. 44. with *Isai.*

(s) *Gen.* iii. 15. (t) *Dan.* ix. 24. * *Limbor. Collat.* P. 54, 55.

Isai. lxvi. 24. And then tell whether there is not a *Punishment* after *Death* for the *Wicked*: And whether this be not *reveal'd* as well in the *Old Testament* as in the *New*?

If the *Jew* will *criticise* (as some *Christians* have done) upon the words *Eternal* and *Everlasting*, and say, that they mean not a *Duration* without *End*, I will give two *Answers*.

1. That my business with the *Jew* is not now about the *Eternity* of *Hell*: But whether there be any *Punishment* at all after *Death*. Because all the *Ends* which the *Jew* proposes of the *Messiah's* coming, respect only this *Life*. And they deny any that are *Dead* to have any benefit by the *Messiah*. * And, if so, then his making *Reconciliation* for *Iniquity* cannot deliver any *Mortal* from the *Punishment* after *Death*.

And this *Punishment* being describ'd in the *Texts* before quoted, and several others of the *Old Testament*, to be exceedingly *greater* than any we can endure in this *Life*; consequently the *greatest* benefit that we can receive by the *Messiah*, is totally frustrated by the *Jews*. And they cannot deny but that the *ends* which the *Christians* propose for the coming of the *Messiah*, are exceedingly more *Noble* and more *Beneficial* than those which they propose: And fully as agreeable to the *Letter* of the *Text*, of *bruising the Head* of

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* *Limbor. Collat.* Num. xvii. p. 70.

the *Serpent*, and making *Reconciliation* for *Iniquity*, and something more so, than our *Deliverance* from *Worldly* Enemies, who are not so *properly* call'd the *Serpent* as the *Devil* is: And our *Deliverance* from his Power is more *strictly* call'd a making an *end* of *Sin*, and *finishing* of *Transgression*; and more *truly* an *everlasting* Deliverance (in whatever Sense you will take that Word) than any *Temporal* Deliverance. For if by *Everlasting* you mean only *Temporal*, yet it is the *highest* Expression of *Temporal*, and the *greatest* of *Temporal* Deliverances.

Let me not be mistaken, as if by *Eternal* and *Everlasting* the *Worm* not *dying* and the *Fire* that *never* will be *quenched*, &c. I favour'd at all their Constructions which wou'd make all these to mean nothing but *Temporary*, tho' a very *long* Duration; but I would not intermix new Subjects in this Discourse, and expatiate into long Digressions; especially where the present *Controversy* does not require it. Therefore I go to my *Second Answer*.

2. If these words *Eternal* &c. can be thus turn'd, or if they cannot, I desire to know from the *Jews*, what *plain Text* they have in all the *Law* of *Moses* for *Everlasting Life* in *Heaven*, and in order thereunto, for the *Resurrection* of the *Dead*, which they profess firmly to believe? They gather these from *Texts* which, as themselves confess, do bear another, and a *Temporal* meaning, respecting
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their *outward State* in *this World*: But which withal do (they say) *Typically* represent their *future* glorious *State* in *Heaven*, their true and everlasting *Canaan*. Yet they will not allow any thing in their *Law* to be a *Type* of the *Messiah*! Why? Because the *Law* does not expressly say, that such a thing is a *Type* of the *Messiah*. Which yet it says as much as that *Canaan* was a *Type* of *Heaven*: That there will be any *Resurrection* of the *Dead*; or *Eternal Life* after that. What express *Scripture* have they for what Rabbi *Manasseth Ben Israel*, in his Treatise of the *Resurrection of the Dead*, does affirm to be the common Opinion of the *Rabbins* viz. *That all the Israelites, even those that are Dead, shall be partakers of the Kingdom of the Messiah*: * *And that to this end, all those that are Dead, shall be rais'd again, by which Miracle the Wicked being Converted, shall acknowledge the true God, and forsake their Errors*: *That then there shall be an end of this World, and a new one arise, or a change of this into a much better Condition, wherein the Moon shall be as bright as the Sun, and the light of the Sun sevenfold more than it is now*: *At which time the Demons and Evil Spirits shall be destroy'd; and the Trees bear fruit every Month*: *And then that God shall make a noble Feast to the Righteous out of*
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the Fish the Leviathan: And that there shall be Peace among the wild Beasts; neither shall they hurt Men in that Holy Land: That then the Temple of God shall be built again; and the Holy Land be again divided amongst the Tribes: Where they shall eat, and drink, beget Children, and each be marry'd to his own proper Wife, &c. This *Turks Paradise* after *Death*, they can gather out of the words of the *Law*? They can find there their sumptuous *Fish-dinner* upon the great *Whale Leviathan*! But nothing of the *Heavenly Kingdom* of the *Messiah*! Nothing of their Deliverance from *Sin* and *Hell*; but *Eating* and *Drinking*, and *lying* with *Women*! They shou'd, upon this their *Scheme* of the *State* after *Death*, answer the Question which one of the *Sadduces* askt at our *Saviour*, concerning the Seven Brethren who had one Wife, *whose Wife she shou'd be at the Resurrection*?

And now I beseech you to consider, is it not a fatal *Delusion* this, that you shou'd reject all the plain *Prophecies* of the *Messiah*, because they do not, in such exprefs words as you wou'd dictate, lay open every Particular of his *Spiritual State* and *Government*: And (at the same time) turn these *Prophecies* to such *Wild* and *Groundless Fancies*, as are no ways *Typify'd* by your *Sacrifices*, or any *Institution* in your *Law*; nor can fill up, in any tolerable Measure, the *Glories* and *Extent* of all those Magnificent *Prophecies* concerning the *Kingdom* of the *Messiah*, wherein God
hath

hath prepared for those who shall be thought worthy of it; not *Wine* and *Women*, and *Eating*, such *Gross Carnal Pleasures*, as we are made capable of in this *frail Life*: But such things as (u) *since the Beginning of the World Men have not heard, nor perceiv'd by the Ear, neither hath the Eye seen*. Yet because they are not particularly *describ'd* (which cannot be so as we cou'd understand them) you will not believe them, or that they reach beyond *Enjoyments of Sense*! And for this sole Reason, you reject your *Messiah*, because he brings you *Glories* so far beyond all that you looked for. Tho' that likewise, in the above quoted *Text*, and many others of your *Scriptures*, has been foretold to you.

And it is likewise shadowed out to you in this, that there was no *Sacrifice* or *Expiation* in your *Law* for the most *Heinous Crimes*, such as *Blasphemy*, *Idolatry*, *Murder*, *Adultery*, *Incest*, &c. as your learned *Jew* confesses *.

Nay *lesser Sins* than these, as that of *Eli's* (x) not effectually *Restraining*, tho' he *Reprov'd* his *Sons*, *were not to be purg'd with Sacrifice, nor Offering for ever*.

Some *Jews* fancy, that the *Tearly Sacrifice* of *Expiation* made an *Attonement* for all their *Sins*.

We

(u) *Isai. lxiiv. 4.*

* *Limbor. Collat. p. 209.*

(x) *I Sam. iii. 14.*

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We see not for this *Eli's*. And consequently for *greater Sins*.

The *Yearly Sacrifice* was but a *Sacrifice*, tho' more *Solemn* than the *Daily Sacrifices*, And therefore it purg'd *all* those *Sins* only which cou'd be purg'd by *Sacrifice*.

If *all* the *Sins* of the *Jews* had been purg'd every *Year*, then had they not been *Remember'd*, brought to *Account*, and so grievously *Punish'd* as we have seen, and was oft *threatn'd* in the *Law*, in after *Ages*, more than to the *Third* and *Fourth* Generation. And it was a noted Observation of your *Fathers*, that there was a *Grain* of the *Golden Calf* in all your after *Judgments*, i. e. That that *Sin* was never totally *Forgiven*: But still call'd to Remembrance upon every fresh *Provocation*. It is said (y), *I will visit upon her the Days of Baalim, wherein she burnt Incense to them*. And all the Goodness and Godly Reformation of *Josiah* cou'd not pacify God for the *Sins* of *Manasseth*; which (z) *he would not Pardon*; but for them, remov'd *Judah* out of his sight. (a) *And surely this Iniquity shall not be purg'd from you, till ye Die, saith the Lord God of Hosts*.

Therefore there were *some Sins* which you were not *purg'd* by the *Legal Sacrifices*: And these were the *greatest* of their *Sins*, They were
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(y) *Hof. ii. 13.* (z) *2 Kin. xxiii. 26.* *xxiv. 3, 4.*

(a) *Isai. xxii. 14.*

but the *lesser* sort of *Sins* that were *purg'd* by them. How then were the *Greatest* *purg'd*? If you will say, by *Repentance* only, without any *Sacrifice*.

Ans. The *Lesser Sins* require *Repentance*: And do they need *Sacrifice* too; when the *Greater Sins* are *purg'd* without it? Or are *Greater Sins* more *easily* *purg'd* than the *Lesser*?

Here then behold your *Law* declaring of it self that it is not *Perfect*. That there was a *Further* and more *Efficacious Sacrifice* and *Atonement* for *Sin* than what was under the *Law*. And this for the *Greatest* of your *Sins*. Then cast your Eye upon that *Text* in your *Law*, (b) *Cursed be he that confirmeth not all the words of this Law to do them*. And consider, that there was no *Atonement* or *Sacrifice* in your *Law* for the *Greatest* and most *Heinous Breaches* of the *Law*. How then shall you be deliver'd from this *Curse*? Or can you enter into *Eternal Life* without your being *Purg'd* from this *Curse*? Do you expect to be admitted into *Heaven*, while *Cursed* and in your *Pollutions*? Can any *Cursed* thing enter there? Then reflect upon the *Desprateness* of that Position of yours. * *Nos vero nec Redemptionem quam Expectamus, nec Messiam ipsum pro Animarum salute, nec*

(b) *Deut.* xxvii, 26. * *Limbor. Collat.* p. 98. *ad finem.*

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nec pro Gloria Æterna consequenda, necessaria esse Credimus. i. e. We do believe that neither the Deliverance which we expect (by our Messiah) nor our Messiah himself are necessary towards the Salvation of our Souls, or for the obtaining of Eternal Glory. Now then if neither in the Law, nor in the future Reign which you expect of your Messiah, there will be any Propitiation or Sacrifice for the Greatest of your Sins, how do you expect to be Purg'd from them? Or must you enter into Heaven before you are Purg'd from them? Or were Sacrifices only Needless Ceremonies, and not Effectual for the Purging of those Sins, which were Purgeable by them? Or were Greater Sins easier Purg'd, that is, by Repentance only; than Lesser Sins, which besides Repentance, were not to be Purg'd without Sacrifice also?

I confess, all this is out of Doors, and urg'd to no purpose, if it be true which you have advanc'd (as before quoted) that *Men*, by the *Fall*, were never under the *Curse of God*: And therefore needed no *Deliverance* from it. That *Isreal* was an *Holy Nation*, because they are so call'd in *Scripture*, and that *Aaron* was commanded to *Bless* them: And God said to *Balaam* that they were *Blessed*. All which says your learned *Jew* * is so contrary to their being *Eternally Cursed*, ut
neque

* *Limbor. Collat. p. 55.*

neque Deus ipse posset ea Componere. That God himself cannot Reconcile it.

I suppose he intends to come off by the word *Eternal*, that it is not Reconcilable with their being *Eternally* under the *Curse* of God: Because there are so many Places in the *Law* and the *Prophets* which speak of their Great *Wickedness*, and being under the *Temporal Curse* of God.

But *Blessing* is as contrary to *Cursing* in *this World*, as in the *next*: For they are *Opposites* in the *Nature* of the Thing. And therefore if the Authority of such *Texts*, as those before quoted will free them from the *Eternal*, it must also from the *Temporal Curse*, or from any *Curse* at all.

But why then are they call'd *Holy* and *Blessed*, if they be under the *Curse*? I suppose neither *Jew* nor *Christian* need be instructed in this, it is so *Known* and *Common* a *Distinction*; Men are call'd *Holy* or *Blessed* upon a *Personal*, or a *Relative* Account, as they are *Holy* in themselves, or *Related* to *Holy* things. Thus a *Nation* or *People* taken into *Federal Covenant* with God, more *Peculiarly* than any other *Nation* upon the *Earth*, may be call'd *Blessed* above all the *Nations* of the *Earth*: And an *Holy People*, in respect of the *Holiness* of their *Laws*, *Covenant*, *Promises*, &c. given to them by God.

Yet these may be a *Wicked* and a *Cursed People*, in respect to their *Practice*, if they live

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live not pursuant to their *Holy Law*. Thus said *Moses* to your Nation. (c) *Understand therefore, that the Lord thy God giveth thee not this good Land to Possess it, for thy Righteousness; for thou art a Stiff-necked People.* And says God himself, (d) *As I live saith the Lord God, Sodom thy Sister hath not done, she nor her Daughters, as thou hast done, thou and thy Daughters* — *Neither hath Samaria committed half of thy Sins,* And again, (e) *Ye are Cursed with a Curse; for ye have Robb'd me, even this whole Nation.* Yet all this while, that Nation was called the *Holy Nation*: And *Jerusalem* the *Holy City*, when it was full of *Murderers*, because there was the *Temple* and stated *Worship* of God. Are these now such *Contradictions* that God himself cannot Reconcile! Behold the same People (f) *Blessed and Cursed*, at the same Time; but not in the same Respect. Therefore trust not in your being call'd the *Holy People*, notwithstanding of which you see you may be *Cursed*: Not only *Here* but *Hereafter*! For, as said before, to be *Blessed and Cursed*, is as great a *Contradiction* in *this Life*, as the *next*: And for a *Moment*, as for *Eternity*. And you find and *Complain*, that you are *Cursed* here upon many *Temporal Accounts*. And urge your great *Sins* as the cause

(c) *Deut.* ix. 6. (d) *Ezek.* xvi. 48, 51. (e) *Mal.* iii. 9.
(f) *Jer.* vii. 4.

cause of your *Messiah* delaying his Coming. Now *Sin* is as much a *Contradiction* to *Holiness*, and more than the *Curse* of *Afflictions* and *Punishment*. Therefore if you can reconcile your being the *Holy People* with your being, at the same time, such great *Sinners*, you have *solvd* the *Contradiction* your selves; which you thought too hard (when it made against you) for *God* himself! And you must at last grant, after all your struggling, that, by the *Fall* of *Adam*, Men were put under the *Curse* of *God*: From which there were no *Sacrifices* in your *Law* sufficient to *purge* our *Souls*: That therefore *Another* and more *Efficacious Sacrifice* than the *Blood* of *Bulls*, and of *Goats*, was necessary for the *purging* of our *Sins*. And you reject this *Sacrifice* of our *Messiah*, upon pretence that it is not *clearly* and in *Express Words* reveal'd in the *Old Testament*, without any *Figurative* and *Dubious Phrases*. While, at the same time, you build your hopes of *Heaven*, and explain the *Resurrection* of the *Dead* in such a manner, and upon such *Texts*, as, by no *Force*, can be screw'd to those wild Meanings you put upon them.

And on the other side, when the *Death* and *Sacrifice* of the *Messiah*; and the *Satisfaction* thereby made to *God* for our *Sins* are reveal'd in those *plain* and *express Words*,
 (g) That *He made his Soul an Offering for*
 N *Sin:*

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Sin: That God saw the Travel of his Soul, and was Satisfy'd: That he laid upon him the Iniquity of us all: That he poured out his Soul unto Death: And was Number'd with the Transgressors: And he bare the Sin of many: And made Intercession for the Transgressors, &c. Then (as before shewn p. 17.) Death must not mean Death, nor must any of those words be taken Literally; but you put such forc'd and figurative Interpretations upon them, as can by no means bear, which is prov'd p. 18.

You except against *Figurative* Expressions; yet you use them. You turn the *Plainest* words into *Figures*; and then tell us, we have no *Plain* words; You deduce *Consequences* (as your Notion of the *Resurrection*, &c.) from words which are no ways *Plain*, nor can mean what you infer from them: You raise *Doctrines*, (as of the *Leviathan*, &c.) from no *Words* at all in your *Scriptures*; yet you require for our *Doctrines*, positive *Words* out of your *Scriptures*! And when you have such, you will not accept of them.

What *Scripture* can you produce for your monstrous Story of *Armillus*? which *Hornbeck* (*contr. Jud. p. 253.*) relates out of your Author *Avkat Rochel, sub signo Messia septimo apud Hulsium p. 51.* You suppose that a Company of most *profligate* Fellows, will invent a new *Sin*; that they will take a beautiful *Stone Statue* of a *Woman*, that is in *Rome*; and *Warming* it, will *Lye* with it; that

that from thence it will *Conceive*, and at last bursting, there will come forth a *Child*, whose Name shall be call'd *Armillus*; that he shall be *twelve* Cubits *high*, and the length of a *Span* betwixt his *Eyes*: That he will say to the *Wicked*, I am your *Messiah* and your *God*; that they will believe in him, and make him their *King*; and that to him will be gather'd all the Posterity of *Esau*. That your first *Messiah Ben Joseph* of the *Tribe* of *Ephraim* will fight against him, with 30000 *Israelites*; and shall have Success in the *First Battel*; but in the *Second Battel*, that your *Messiah* will be kill'd, and his *Army* routed. That the *Angels* will take away the *Dead Body* of your *Messiah*, and keep it with those of the *Patriarchs*. That after this shall arise your *Second Messiah Ben David*, of the *Tribe* of *Judah*, and *Elias* with him; to whom the *Jews* that are left shall be gather'd and oppose *Armillus*. That God shall destroy *Armillus* and his whole *Army* by *Fire* and *Brimstone*, and great *Stones* cast down upon them from *Heaven*. Then that *Michael* shall sound a *Trumpet* so loud, as to open the *Graves*, and raise the *Dead* in *Jerusalem*: And that the *First Messiah Ben Joseph*, shall then be rais'd, who was kept under the *Gates* of *Jerusalem*. That then the *Messiah Ben David* shall be sent to gather the *Dispersed* of the *Jew* from amongst all *Nations*: All of whose *Kings* will bring them upon their *Shoulders*, &c.

This is the manner by which you interpret the *Scriptures*: Several of which are quoted in this Relation, (as *Psal.* cx. 1. *Zech.* xiv. 3. *Ezek.* xxxviii. 22. *Obad.* i. 18.) as being to be fulfill'd in the abovemention'd Story of *Armillus*.

Which as it is wholly destitute of *Truth*, or even *Probability*, the mad *Excursion* of groundless *Imagination*: So does it in no sort come up to the *Prophecies* in the Holy *Scriptures* concerning the *Messiah*; or the *Types* of him therein exhibited: which are all fulfill'd, even to an *Iota*, in our Blessed *Lord* and *Saviour*.

Yet you reject *Him*, as not being sufficiently reveal'd in *Scripture*: While you think you can deduce from thence this *Beastly* and *Unworthy Legend* of *Armillus*!

You have been told before of the strange *Uncertainty* you are at in the *Marks* you have set up, whereby to know your *Messiah*, when he comes, which you have reduc'd all to *Success*: which cannot be known till the *Trial*: And that has ended in your *Destruction*, all the way hitherto, in the many *Experiments* you have made under your several *False Messiahs*. And you can never be *sure*, in any other who shall hereafter set up.

Nay further, you must be *sure* to be ruin'd by whomsoever shall *first* set up, by this *Scheme* which you have laid down: For your *Messiah Ben Joseph* must *first* come and be *Slain*, and your *Armies* routed by *Armillus*. So that it is not *Success*, but *Ruin* that must be

be the *Mark* of your *First Messiah*. This is great *Encouragement* for any of you to follow whomsoever shall set up *next* for your *Messiah*!

You have had many such *Messiahs* already. And whenever *Ben Joseph* shall come, he must be *another* unfortunate *Messiah*. You must, by your own *Reckoning*, be once more *Undone*, before your *Messiah Ben David* can come. And when your *Messiah Ben Joseph* shall come, and be *Defeated*; How will you know, by that *Mark*, that it is he? That *Mark* you have had in all the *Messiahs* you ever yet set up. So that you will be still left to expect a further *Destruction*. Thus *Deplorable* is your State!

Besides, which of these *Messiahs*, is it *Ben Joseph*, or *Ben David*, to whom all those *Marks* given of the *Messiah* in the *Scriptures* do belong, as to the *Time*, *Place*, and other *Circumstances* of his Coming? Or do some belong to *one*, and some to the *other*? Then you must tell which belong to which, or else you may be *deceiv'd* in *Both*: At least, you can be sure of *Neither*.

XV. Neither of them can possibly now have that *Mark* insisted upon before, *Sect. v. p. 28, &c.* of the *General Expectation* of the whole *Earth*, not only of the *Roman Empire*, but of all the *East*, that a *Wonderful* and *Extraordinary Person* shou'd be sent into the *World*, about that *Time*, who shou'd

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be *Universal Monarch* of all the *Kings* of the *Earth*. And accordingly *Three Kings* came out of the *East* to *Worship* our *Jesus*, guided by the *Miraculous* leading of a new *Star* rais'd in *Heaven* to point him out.

But there is no such *Expectation* now in the *World*, but only amongst *You*. Therefore none of your *Messiahs* can come with that *Mark*, which seems even *Necessary*, to introduce such a *Saviour* into the *World*.

For to suppose such a *Person* design'd by *God*, from all *Eternity*, to be *Universal Lord* and *Saviour* of the whole *Earth*: And that all the *Dispensations* which *God* ever gave to *Man*, were directed to him, as the *Center*, and *Completion* of all; it wou'd seem *Necessary* and *Proportionable* to such an *Oeconomy*, that so glorious a *Person* shou'd be not only *Foretold*, but *Prefigur'd* in *Types* and *Observances*: Nay it cou'd not be otherwise, if all the *Institutions* of *Religion* were to be *Completed* in him; for that wou'd naturally infer that they were, that they cou'd be no more than *Types* and *Fore-runners* of him to whom they pointed.

Thus *Christ* is said to have been *Promis'd* (b) *πρὸ χρόνων αἰώνων*, which words if they shou'd not reach the length of our *English* Translation, viz. *Before the World began*; by which the *Revelation* of the Great *Messiah* must have

(b) Tit. i. 2.

have been made to the *Angels* in *Heaven*, before the *Creation* of *Man*, or of this lower *World*.

Yet this we are sure of, that *Moses* has told us (i) he was *Promis'd* to *Adam* and *Eve*, immediately upon their *Fall*. Then were *Sacrifices* instituted, as *Types* of the *Great* and *only Sacrifice* which cou'd *bruise* the *Serpent's Head*, and make *Atonement* for *Sin*: Which by that *Promise*, was reserv'd for the *Seed* of the *Woman*; and therefore cou'd not be *fulfill'd* in the *Blood* of *Beasts*.

This *Institution* of *Sacrifices* descended from that time, thro' all the *Posterities* of *Adam*, as a necessary Part of *Religion*, and the *Worship* of *God*. And even the *Heathen* retain'd so much of their *Original Institution*, that they look'd upon them in the nature of a *Vicarious Suffering* of *others* for *our Sin*: and the *Wise*st of them did thence conclude, that there must be some more noble *Sacrifice* than that of *Beasts*, whereby *our Sin* shou'd be *Purg'd*. This led some of them to *Human Sacrifices*: But still that was not *Blood* more *Noble* than *our own*. And they cou'd go no further.

Yet they were in Expectation of the Coming of a *Glorious Person* from *Heaven*, who shou'd *Purge* their *Sins*; and introduce a *New* and *Golden Age* of *Justice* and all *Goodness*, to extend through the *Whole Earth*:

N 4

And

(i) *Gen.* iii. 15.

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And they *Generally* all over the *World* did *expect* him then to come at that *Time* when our Blessed *Jesus* was born, as before has been shewn.

But that *Expectation* is now over. There never was such at any *Time*, either *Before* or *After* that very *Time*. The *Expectation* was always, long before that *Time*: But no *Time* except that *Time*, was the *Time expected* for his *Coming*. Therefore none of your *Messiahs*, whom you still expect, can possibly enter the *World* with this *Necessary* and *Glorious Mark* of the *Messiah*. For that *Time* being over, to which the *General Expectation* was Determin'd, it *Ceas'd* there. And cannot now be taken up again; because, as it cou'd not be *begun* by *Concert*, through so many *Distant Nations*, who held no *Correspondence*; and its *Beginning* was never known: So for the same Reasons, it cannot now be *begun* again; for then the *Beginning* wou'd be known; and it cou'd not, without a *Miracle*, gain such Acceptance as to become *Universal* through the whole *World*, as it was before.

And without this, it cou'd not be said, (k) *The Desire of all Nations shall come*. For how was he their *Desire*, if they *expected* no such *Person* to come?

But as neither of the *Messiahs* whom you pretend to look for, are *expected* by any *Body* but

(k) *Hag. ii. 7.*

but your selves: And that not by *all*, if *any* of *you*, (as we have reason to believe) in good *Earnest*: So, if they were *expected* according to the *Scheme* that you have drawn, the *First* wou'd be the *Contempt*, and the *Second* the *Terror*, but neither of them the *Desire* of all *Nations*.

And neither of these Motives either of *Terror* or *Contempt* cou'd perswade the *Gentiles* towards the fulfilling of what is written concerning the *Messiah*. *The Gentiles shall come to the Light, and Kings to the Brightness of thy Rising.* (l)

This began remarkably to be fulfill'd in the Coming of the *Three Kings* from the *East*, to the *Light*, whether *Literal*, of the Miraculous *Star*, or, what that signify'd, the *Light* of the *Gospel*. And these came to the *Messiah*, not, as you expect, after being *reduc'd* by force of *Arms*, and *Converted* by his *Success* in *War*, but they came to the *Brightness of his Rising*, to his *Birth*; and (m) *Ador'd* him in his *Swadling-Cloaths*. They *Rejoyced* with *exceeding great Joy*, when they saw his *Signal* hung out in the *Heavens*. This *Joy* cou'd not come from *Contempt* or *Fear*. But he was truly the *Desire* of all *Nations*, Which neither of your *Messiahs* can be, by your own Account of them.

He was not to come as a *Terror*, but a *Light*
to

(l) *Isai.* lx. 3.

(m) *Matth.* ii. 10.

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to the *Gentiles*; as he has prov'd, not by *Conquering* but *Converting* of them.

And towards this, it was necessary that he should come under all those *Circumstances* which were proper for the obtaining of such an End. To persuade the *Gentiles* to receive him, as a *Legislator* sent from *Heaven*, for *Spiritual* and *Eternal* Purposes: And not with any Design upon their *Temporal Government*, or for any *Secular By-Ends* of his own.

Therefore he ought not to have come in the *Outward Pomp* and *Grandeur* of the *World*: But the *farthest* remov'd from it that was possible: Of *Mean*, but *Virtuous Parentage*, his *Life* to be led in *Poverty* and *Afflictions*, and his *Death*, *Ignominious*. He must have come in a *Corrupt* and *Wicked Age*, to oppose *Iniquity* in its *Torrent*. And hence it naturally follows, that he must be *Persecuted*, even to the *Death*. And that his *Death* cou'd not be deferr'd *Long*, after his beginning to *Preach Publickly*; for that a *Wicked World* cou'd not *Long* bear it. Which was the Reason *Socrates* * gave at his *Trial*, why he taught *Privately* so long; for that otherwise he must have *Perish'd* sooner: And so have been able to do less Good.

And we may reasonably suppose that this was one Cause why our Blessed *Saviour* (n) did not begin to *Preach*, till he was 30 *Years* of *Age*. And about 3 *Years* after was *Crucify'd*.
Plato

* *Plato. Apol. Soer.* (n) *Matth. iv. 17. Luk. iii. 23*

Plato † describing the Character of a perfect Just Man, says, that he shall be Scourged, Tormented, Fetter'd, and at last having Suffer'd all manner of Evils, that he shall be Crucify'd, or Cut in Pieces, as the Sacrifices were.

And says, ‡ That it is necessary, they shou'd wait, till such a One shou'd come, to Teach them, how they ought to behave themselves, towards God, and towards Man. O when shall that Time come? (says he) And who shall be that Teacher? How greatly do I desire, to see, that Man, who he is?

And he says, * that this Lawgiver must be somewhat more than of Human Race. For that as Beasts are Govern'd by Men; so must Men, by a Nature which is Superior to their own: And therefore, that this Man who was to be the Universal Lawgiver to Mankind, must likewise partake of the Nature of God. This was the ground of the Heathen Notion, in Feigning their Heroes and Demons to be Begotten by the Gods. So Agreeable (but far Exceeding) was our Jesus, in his Nature, and all his Qualifications, to the Notion and Expectation of the Gentiles! And therefore have so many of them, gladly Submitted unto him. But

† Ὁ δίκαιος, βασιγάζεται, τριβλάσεται, διδάσεται—Τελούτων, πάντα κακὰ παθών, ἀναχινδιδύσθεται. De Repub. l. 2.

‡ Ἀναγκαῖον ἐν ἐστὶ περιμένειν ἕως ἂν τις μάρτυς ὡς δεῖ πρὸς Θεὸν καὶ πρὸς Ἄνθρωπον διακρίσθαι. Πότε ἐν παρέσσει ὁ Χρόνος ἔσται; Καὶ τίς ὁ παιδεύων; ἤδη αὖ ἢ ἂν μοι δοκῇ ἰδεῖν τῆτον ἢ ἄνθρωπον τίς ἐστίν. Alcibiad. II. de Precat.

* De Leg. l. 4.

But such a *Messiah*, as you *Jews*, do now, describe yours to be, as it was far from what the *Gentiles* expected; and therefore he cou'd never *Convert*, tho' he shou'd *Conquer* them: So it seems not indeed, that your selves do *expect* any such an one, as you *Pretend*, only for an *Excuse*.

Some of your *Rabbies* saying, that he is come: Some, that he will never come: Some, that he will not come in this World, till the *Resurrection* of the *Dead*: Others, that his coming is not *Material*, nor to be plac'd amongst the *Fundamentals* of your *Faith*: Others, that his coming is no way *desireable*, as bringing greater *mischief* with it, than *Advantage* to the *Jews*: Others, forbidding all *Inquiry* into the *Time* of his coming, as indeed *despairing* of it.

Of all these Particulars see the *Authorities* of your own *Rabbies*, in *Hornbeck contr. Jud. l 2. p. 114, 115, and 123*. There you will find, in *Codice Sanhedrin*, *R. Hillel* saying, *That no Messiah shall be given to Israel; for that they have had him already, in the days of Hezekiah King of Judah*. And in your *Talmud R. Ula* says of the *Messiah*, *let him come, but let me not see it*: That is, for the *miseries* it will bring to the *Jews*, in gathering them out of all Countries, where they are peaceably settled, to forsake their *Houses* and *Possessions*: And follow their *Messiah* to *Wars*, and the *Calamities* that attend it. Especially considering what has been before said,

said, that they must certainly expect *destruction* and *ruin*, under their *First Messiah Ben Joseph*. For all which, their Possessing, at last, the Land of *Canaan*, will be no sufficient *Reparation*; they living now in *Countries* as good as that and enjoying both *Ease* and *Plenty*: That the *Conquests* of their *Messiah* may bring greater *Glory* to *him*; but no good to the *Jews*, proportionable to the *Miseries* they must endure in *Fighting* for him. Upon all which Considerations, *R. Ula* had reason to say, *Let him come, but let not me see him*. The same said *Rabba*, and *Rabbi John*, in *Codice Sanhedrin*.

And the many *Disappointments* you have met with in your *Messiahs* hitherto, has made you forbid any to inquire into the *Time* of the *Messiah's* Coming, your *Schebet Jehuda* p. 245. (as quoted by *Hornbeck* p. 123.) *Curses* those who set any *Time* for the Coming of the *Messiah*; and gives this Reason, *That if the Messiah does not come at that Time, the Peoples Hearts do fail; and they think that they are put off, with perpetual fruitless Hope*. Therefore in the *Talmud. Cod. Sanhedrin. cap. xi. Rabbi Samuel* says, in the words of *Rab. Jonathan*, *Let their Bones be broken, who compute the Periods of the Times*. And this may the better be forbid, because *R. Josephus Albo* has struck this *Article* concerning the Coming of the *Messiah* out of the number of your *Fundamental Doctrines*. So that

that now you may believe it, or not, as you please.

And how then will the *Gentiles* be *Converted* by you? You have confess'd (as before shewn, p. 153, &c.) That you have no *Arguments* against them. And now you seem to *Despair*, even of *Conquering* them. Tho' if that were done, it wou'd rather *Obstruct* their *Conversion*, as has been argu'd before.

And plain Reason does evince, that the *Qualifications* of a *Messiah* for the *Conversion* of the *Gentiles*, cou'd be no other than what were found in our *Jesus*: And such a one they did *Expect*: And therefore, so readily did give up their Names to him.

As his *Miracles* were so *Flagrant* and *Undoubted*, as to vouch him sent of *God*: So cou'd not *Malice* it self find out the least *Possibility* of any *Sinister* or *Self-End* in him. Therefore he liv'd *Poor*, and *Persecuted*, and pour'd out his *Soul* unto *Death*, as a *Demonstration*, that *his Kingdom was not of this World*.

He chose *Followers* that were *Poor*, and *Unlearn'd*: And this was *Necessary* to obviate the *Objection*, that either *Interest* or *Craft* had any part in the framing of his *Doctrine*. He enjoin'd to all his *Disciples* the *Doctrine* of *Self-Denial*, and the *Cross*; and bad them look for nothing but *Afflictions* in this *World*: And this was *Necessary*, to obviate the *Objection*, as if either *Lust*, *Pleasure*, or *Ambition*, had any part in the framing of his *Doctrine*.

Doctrine. He was *Rejected* by *You*, of his own *Nation*: And this was *Necessary*, to obviate the *Objection*, as if he sought to gain you to his side, upon the account of obtaining the *Dominion* [over you; and then to turn your *Arms* against the *Gentiles*.

His *Conquest* of the *Gentiles*, by their *Conversion*, did not begin, till after his *Ascension*: And this was *Necessary*, to obviate the *Objection*, as if he had sought the *Temporal Rule* over them; as *Mahomet* did over his *Converts*; and as you propose of your *Messiah*.

And not in the first *Conversion* of the *Gentiles*, nor for 300 *Years* after, were any of their *Kings* or *States* brought in to *Christianity*: And this was *Necessary*, to obviate the *Objection*, as if the *Forgery* of the *Gospel* had been supported by *human Authority*; which render'd it *Hazardous* for any to have Detected the *Deceit*. This was so *Necessary*, as that we see the *Deists*, for want of this, have yet the *Impudence* to suppose it, contrary to all *Truth*, viz. * that *Authority* and *Laws* being on the *Christian* side, was the Cause, that its *Deceit* was not detected, at the Beginning: Which is now too late to be done, for the distance of the *Ages*.

Therefore, we may now see the *Wonderful Providence* of *God*, in this *Conduct*; for if
the

* Toland's *Life of Milton*. p. 91, 92. Printed, An. 1699.

the *Deists* had the *Argument* (as they *Foolishly* pretend it) of the *Gospel* being abetted by *Kings* or *States*, in its *Infancy*; or before it was fully *Settled*, and *Spread* over the *Earth*; we shou'd never get their *Mouths* stopt, and it would bear a great face of *Suspicion*, that some *Cheat* might have been put upon us, when none who knew it, durst *Discover* it, without apparent *Hazard* to themselves.

And again, *Kings* and *States* might have come, by this time of Day, to think, that their *Authority* had something to do, in settling of the *Church*; and that the *Gospel* was beholding to them. At least *Sycophants* and *Flatterers* would so have *complimented* them: And *Erastianism* wou'd have had a plausible *Plea*. It is a *Branch* of *Deism*. It *Stands* and *Falls* with that. And if it had such an *Umbrage* as this, it wou'd *Over-run* us: For it keeps its *Ground*, without it.

But *Christ* wou'd not premit *Kings*, to become his *Servants*; till he had first endur'd 300 *Tears* of their *Persecution*: To teach them, that his *Church* was not built upon their *Shoulders*; nor depended upon their *Authority*. And to stop the *Mouths* of these several sorts of *Deists*.

In all things, in every *Step* of his *Conduct*, there does appear such *Divine Wisdom* and *Forefight*, as that if any *Part* had been otherwise than it is, the whole wou'd have been visibly *Defective*; and consequently, not from

from *God*. Not that many things *Defective* may not be from *God*. He makes every thing *Perfect*, in its *Kind*; to the end for which he has Ordained it: But he makes some things for *Higher* ends, than others: And in Comparison, one thing is more *Perfect* than another.

Thus the *Law* of *Moses* was *Perfect* in its *Kind*; for those *Ends* and *Purposes* to which it was Design'd. But *Moses* was not Design'd for the *Ultimate* and *Universal Law-giver*: He never pretended to it; but, on the contrary, he pointed out (o) to one who was to come after him; and Denounces *God's* Judgments against those who shou'd not *Hearken* unto *Him*.

Moses was not Design'd, nor his *Law* Calculated for the *Conversion* of the *Gentiles*.

And he had few of those *Qualifications* which the *Gentiles* requir'd in the *Supreme* and *Universal Law-giver*. He was bred up at *Pharaoh's* Court; the adopted *Son* of *Pharaoh's* Daughter; and *Learned* in all the *Wisdom* of the *Egyptians*, who were then the most *Learned* Nation upon the face of the Earth: He was *Mighty* in *Words*, and in *Deeds*. He march'd out of *Egypt*, at the Head of 600,000 Men: (p) And having rescue'd his own *Nation*, he became their *King*. Therefore he was not free from the *Suspicion* of *Design* in the Case: And was a Man every way *Qualify'd*, both for *Wisdom*, *Courage*, and *Education*, to have *Contriv'd*, and *Effected* it.

O

And

(o) *Deut.* xviii. 18, 19. (p) *ibid.* xxxiii. 5.

And after him, his *Disciples* went on according to his Example, *Conquering* with the *Sword*. And you now tell us, That they had no other Design, but to gain that pleasant *Country* to themselves: That the *Law* which *Moses* gave them, propos'd nothing to them beyond this: And that you hope for no more from the *Messiah* whom you expect, but *Temporal Conquests*, to restore you to *That Land* again; and to *Subdue* the whole *World* under you, by *Force of Arms*. That there is nothing at all *spiritual* or *heavenly* in his *Kingdom*; but only a *temporal earthly Grandeur*. That it was not meant to carry you to *Heaven*, but to make you *Great* upon *Earth*. That the *Offices* of the *Messiah* respect only *Temporal Things*; and are no ways necessary towards the *Salvation* of our *Souls*, or *Eternal Life*, as your learned *Jew**, before quoted, has asserted. See before, p. 173.

Now what wou'd *Socrates*, or *Plato*, or any of the *Wise Men* among the *Gentiles* say to this Notion of a *Messiah*? Wou'd they not have *detested* it, as *Vicious*, as *Recommending* of *Pride*, *Ambition*, *Covetousness*, and the *Vanity* of this *World*; against which they fought, and thought them unworthy of a *Philosopher*, or a truly *Virtuous Person*? Therefore such a *Messiah* could never have *Converted* them.

But on the other hand, there is not *any* one *Circumstance* or *Qualification* which they
cou'd

* *Limbor. Coliat.* n. iv. p. 53. and n. xiv. p. 66.

could desire in a *Messiah* which is not fill'd up, nay far *Exceeded*, in their own way, beyond what they could have *Contriv'd*, as to the strictest *Rules of Virtue*, in the *Person, Life, and Death* of our *Messiah*, and in all his *Conduct*: Shewing beyond the *possibility* of a *deceit*, or a face of *Suspicion*, that he was a *Legislator* sent from *Heaven*, without any *Temporal Designs*; *First*, To give the *Sanction* of *God* to *Morality*; which tho' these *Philosophers* taught truly; yet could they not *Stamp* upon it such a *Seal of divine Authority*: And, *Secondly*, To carry them further, and teach them the true *Worship of God*; and *Expiation* of their *Sins*; with the *Assurance* of *Everlasting Life*; and the *Means* of obtaining it. All which they confess'd they *Wanted*; and that they did *expect* such a *Messiah*, or a Person *anointed*, a *Christ*, that is, *delegated* and *authorized* by *God*, to be *born* into the *World*, who shou'd teach this *Gospel*, or *Glad-Tidings* unto them. And he came with such *Demonstration* of his *Commission*, and *divinely wise Conduct* in all his *Administration*, that a *Socrates*, a *Pythagoras*, or a *Plato*, could not only have found no *Objection*, but must have *admir'd* and *ador'd*, as so far *Exceeding* whatever they *Imperfectly* had *Conjectur'd*; tho' they were assisted with the greatest *Wisdom* and *Virtue* that was in all the *Gentile World*.

Thus you see that the *Objections* which you *Jews*, and some of the *Lewd*, and *Foolish Deists*

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Deists, have made against the *Poverty*, *Sufferings*, and *Death* of our *Messiah*, turn all into *Demonstrations* of his *Truth*: And were so *Necessary*. That, as he cou'd not have *fulfill'd* the *Law* without them; so cou'd he never, any otherwise, have been *Receiv'd* of the *Gentiles*.

For God *Forces* not, tho' he *Governs* the *Wills* of *Men*. That wou'd be to *destroy* the *Creature* he had made: For without the *Freedom* of *Will*, *Man* wou'd not be a *Reasonable* Animal. And the *Wisdom* of God is chiefly known, in so *disposing* of Things, as to bring his own *Purposes* to pass; and yet leaving *Men* to the full *Freedom* of their own *Wills*.

This was one *Reason*, why our *Jesus* would not suffer the *Devils* to *confess* to him: And charg'd several whom he *cured*, not to *make* it *known*; till the Time shou'd come that he was to *suffer*: For that wou'd have *hasten'd* his *sufferings*, before the Time, for the *Reason* before given out of *Socrates's* defence.

It was in his Power, to have *forc'd* the *Jews* to a *Confession* of him: But then they had not acted *freely*. Therefore having given them all *Reasonable Conviction* of his *Mission*, he left them to their *Freedom*, whether they wou'd *Acknowledge* him, or not. And their *Obstinacy* did *Harden* them still more, and *deprav'd* their *Judgment*: Which was a just *Punishment* of their *Obstinacy*, as well as a *Natural* effect of it: For *Sin* does always *Punish* it self. It is its own *Accuser*, *Judge*, and

and *Executioner*. This *Blinded* the *Obstinate* among the *Jews*, that they *knew* not their *Messiah*: For, *had they known Him, they wou'd not have Crucify'd the Lord of Glory*. And thus that wonderful *OEconomy* for the *Salvation* of *Man*, was brought about, by the greatest *Conduct* of *Wisdom*, and *Goodness* that was *Possible*.

And by the same *Means*, the *Conversion* of the *Gentiles* was *Contriv'd*: For had the *Jews* all *Generally* follow'd *Christ*, the *Gentiles*, being left to their own *Freedom*, wou'd never have *Receiv'd* him; because they wou'd have look'd upon him as a *Legislator* sent only to the *Jews*: Whose *Law* kept them at the utmost *distance* and *detestation* of the *Gentiles*: (q) Whom therefore the *Gentiles* hated, and despised, and thought it *Abomination*, so much as to *Eat* with them; and therefore wou'd have *Disdain'd* to have receiv'd a *Law-giver* from them; who pretended to a *Right* and a *Promise* to *Conquer* and *Overcome* all the whole *Gentile* World, and *Subdue* them under their *Messiah*; which they understood was to be by force of *Arms*. And tho' such *Messiah* had set up, with never so much *Guise* of *Humility*, and *Meekness*, and put out the most specious *Declarations* (as other *Conquerors* have at first done) if he had led the whole *Body* of the *Jews* after him, the *Gentiles* wou'd have look'd upon all this as a *Trick* to *disarm* them.

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them, by rendring them *Secure*; and wou'd not have so been Caught.

On the other hand, the *Jews* cou'd never have receiv'd a *Messiah* from the *Gentiles*: That was contrary to all the *Promises* made to them in their *Law*.

Therefore, as it was necessary, with Respect to the *Segullah*; that the *Messiah* shou'd be of the *Jews*: So was it *Necessary*, in Respect of the *Gentiles*, that he shou'd be *Rejected* by the *Chief* of the *Jews*: That he shou'd be *persecuted* and *destroy'd* by them. He cou'd not otherwise have become an *Universal Law-giver* both to the *Jews* and the *Gentiles*.

And let me say, in respect of the *Deists*, it was *Necessary* that there shou'd be a *Segullah*, or peculiar *Church* of *God* set up somewhere. in some one *Nation* of the *World*; else the whole *Earth* wou'd have been *Irrecoverably Sunk* in *Idolatry*. And there cou'd never, in such a *Frame* of Things, be any *Expiation* for the *Sins* of *Mankind*; Who therefore, were all *Represented* in the *Nation* of the *Segullah*; and to be, by Degrees, *Incorporated* into them; and *Converted* by them. As is shewn before p. 99.

And it was likewise *Necessary*, that this *Nation* of the *Segullah* shou'd be the *Fewest* and most *Neglected* *People* of the *Earth*, as shewn p. 99.

And it was *Necessary*, that the *Messiah* shou'd have been *Rejected* by the *Chief* and
Governing

Governing Part of the *Jews*, the *Chief-Priests* and *Sanhedrim*: So was it as *Necessary*, that he shou'd have been *Receiv'd* and *Follow'd* by others of the *meanest* and less *notic'd* of the *Jews*; because the *Gentiles* were to be *Converted* by the *Jews*, and brought into their *Segullah*, as shewn before *p.* 134. and backwards from *p.* 118.

And these *Jews*, who at first follow'd *Christ* were to be but *Few*, and *Inconsiderable*, during his *Life*: To take away all *Umbrage* from the *Gentiles* as well as the *Governing Part* of the *Jews*, that he design'd any *Infraction* upon their *Civil Rights* and *Liberties*.

Therefore the great flowing in of the *Jews* first, particularly of their *Priests*: (r) And afterwards of the *Gentiles*, was not till after the *Ascension* of our *Blessed Lord*: To put them out of all *Fear* of his going about to set up a *Temporal Kingdom*, after his *Resurrection*. (as his *Disciples* expected, *Act.* i. 6.) For that had made a great *Noise*, and given the *Alarm* both to the *High Priest* and *Governors* of the *Jews*, as well as to the *Gentiles*: Therefore, tho' he shew'd himself *Openly*, after his *Resurrection*, and to so many, and at sundry *Times*, and by such *Infallible Proofs*, as to confirm the *Truth* of it, past all *Possibility* of a *Deceit*, or *Ground of Scruple* to after *Ages*: Yet he shewed not himself (s) *Openly* to *All the People*. That wou'd have set the whole

O 4

World

(r) *Act.* vi. 7. (s) *Act.* x. 40, 41.

World in a *Flame*, all on the *Sudden*; who were not *Prepared*, for they knew not as yet the *design* of his *Kingdom*, that it was to be *Spiritual* and *Heavenly*; till he shou'd in a long tract of *Time*, and by *Degrees*, bring over the whole *Kingdom* of the *Earth* to his *Subjection*, in the *Belief* of his *Gospel*; not by force of *Arms* (for that cou'd not have done it). But according to the full *Freedom* of their own *Wills* by a *Rational Conviction*.

And it is observable, that tho' one great *Article* of the *Apostolical Office*, (1) at first, was, *Particularly* to be *Witnesses* of the *Resurrection* of *Christ*: That this, at first, was necessary to the Constitution of an *Apostle*: And therefore *Christ* did shew himself, in a *Miraculous* manner, to *St. Paul*, to qualify him for that *Office*: Yet, as himself says, it was, *Last of all*, as *One born out of due Time*. For he was Constituted to be the *Apostle* of the *Gentiles*; who came in to the *Gospel*. *Last of all*, as *Born out of due Time*.

And he was the only Man among the *Apostles*, who had *acquir'd Learning*, by *Study* and *Education*: Therefore he was not admitted, till the *Gospel* had been first *Preach'd* by the others; and fully *Establish'd*; and he was, at first, a *Persecutor* of it: To take away the least *Suspicion*, that his *Parts* or *Learning* had any *Share* in the *Contrivance* of the *Gospel*. And then his coming in at last,

(1) *Act. i. 22.*

last, did remove the *Prejudice*, that no Men of *Learning* and *Sagacity* had embrac'd it. He broke the *Ice*, for the *Gentiles*, who were Admirers of *Learning*; and for this they *valued* him the more, and *Hearkened* to him.

I cou'd enlarge, in many other *Particulars*; indeed in every *Particular*, thro' the whole *O Economy* of the *Gospel*, to shew the *Wonderful Conduct*, and most Minute *Proportion* that there is in every *Part*: Which, of it self, were sufficient to *Convince* any *Considering* Person, that the whole *Contrivance* was *Divine*; and that no lesser *Wisdom* cou'd have so *Disposed* of it.

But that wou'd require a *Treatise* by it self. And thus much I thought necessary for my present *Subject*. To shew how we *Gentiles* were *drawn* into the Belief of the *Gospel*, by the *Cords* of a *Man*; by such *Methods*, as *Overcame* our *Reason*, without *destroying* the *Freedom* of our *Will*. Such as give us the utmost *Demonstration* of the *Wisdom* and *Goodness* of *God*, without the *Interposition* of his Almighty *Power*; by which he *Governs* the *Unthinking* Part of his *Creation*.

And as the *Jews* first brought Us into the *Gospel*: So wou'd we now provoke them to *Emulation* by the same *Methods*, in which *God* has dealt with Us: By shewing them the *Beauty*, the *Harmony*, and Irrefragable *Demonstration* of *Fact*, that has convinced us of the *Truth* of the *Gospel*

The

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The *Infidelity* of so many of you *Jews*, was *Necessary* (as shew'd before) towards our receiving of the *Gospel*; till the *Fulness* of the *Gentiles* shou'd come in.

(u) And if the *Casting away* of *You*, be the *Reconciling* of the *World*; What shall the *Receiving* of *You* be, but *Life* from the *Dead*! *Amen*.

XVI. Let me now *Conclude*, and *Apply* all that has been said, by a short *Recapitulation* and *Enforcement* of the *Principal* Parts of it.

You have given up all the *Credibility* that there is for the Truth of *Moses* and your *Law*, rather than admit of the same *Credibility* (and *stronger*) that there is for *Christ* and the *Gospel*. So that, as said before, and has been prov'd, you have involv'd your selves under the *Necessity*, either of Rejecting *Moses*, or Embracing of *Christianity*.

Your *Objections* have been answer'd, *ex Abundanti*; for after the full Proof of the *Miracles* of *Christ* and his *Apostles*, there needed no more to have been said, as to receiving the *Doctrine* which they taught, and those *Expositions* they gave of the *Law*, which stand upon as sure a *Foundation*, and carry the same *Infallible Credentials* of *Divine Authority* as the *Law* it self.

And these cannot be Overthrown by never so great a *Cloud* of *Difficulties* or *Objections*,
tho'

tho' they cou'd not be *Answer'd to Satisfaction*, without *disproving* the *Motives of Credibility* upon which they are Receiv'd.

For we may have sufficient *Reason to Believe* many things: And yet not be able to *solve* all the *difficulties* that may arise concerning them.

As in *Natural* things, we cannot explain the Manner and Conveyance of *Sensible* Objects, thro' our outward *Organs* to our *Soul*: Nor the thousandth part of those *difficulties* which are started concerning the *Soul* itself: Yet no Man doubts but that he has a *Soul*, that he *Sees*, *Hears*, *Thinks*, *Reasons*, &c.

So in *Supernatural* things, who can solve all that may be ask'd concerning the *Being* and *Operations* of *God*? Yet all this is no Argument against the Belief of a *First Cause*, and is *Essential Perfections*; because it is forc'd upon Us by *Undeniable Reason*.

Therefore, unless you can shew the *Fallacy* of those *four Marks*, which in the *first Part* are set down, to *Ascertain* the *Truth* of *Matters of Fact*: Or, *Secondly*, shew that the *Matters of Fact* of *Chirst* want *any* of them; all your *Objections* borrow'd from other *Topicks*, can signifie nothing against the *Truth* of *Christianity*.

And if you can shew the *Uncertainty* of these *Marks*: Or that they are *Wanting* to the *Evidence* of *Christianity*: Then down comes your *Law* with it: And we must all together turn *Deists*.

You

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You say, (as has been before quoted) That if *Christ* after he *Rose* from the *dead*, had *appear'd* to the whole Congregation of *Israel*, &c. That this wou'd have remov'd all *Scruple* from you; and that you wou'd, without all *doubt*, have believ'd him.

And now I beseech you, have you not had as *Miraculous* Confirmation of him, as even this which you require? Was not the *Visible* Descent of the Holy *Ghost* upon him, at his *Baptism*; and the *Audible Voice* from *Heaven*, before all the *People*, telling them from the Mouth of God, *This is my beloved Son*, &c. was not this a much stronger Indication from *God*, than if a Man formerly *dead*, had appear'd? Might not one Man be like another? Have not many been deceiv'd upon that *Point*? were not the *Apostles* hardly brought to believe it, even by many *Miracles*? Wou'd there not be more Questions to be ask'd in that Case, than in such a visible *Apparition* from *Heaven*, before the *Eyes* of so many *People*, and of *Words* spoke from *Heaven* in all their *Hearing*?

Our Blessed *Saviour* said to some of your *Fathers*, (*) That if they heard not *Moses* and the *Prophets*, neither wou'd they be persuaded, tho' one *Rose* from the *dead*. And the Reason is plain, because the *Proofs* for *Moses*, &c. are more *Indubitable* than the *Apparition* of the *Dead Man*.

But

(*) *Luk. xvi. 31.*

But do you want even this Proof? Did not *Christ* appear, after his *Resurrection* to above 500 of your *Fathers* at once? And has not this been *Attested* by a *Multitude* of *Miracles* wrought by those of your *Fathers*, who *Saw* him, who *Eat* with him, and *Convers'd* forty Days with him, after he *Rose* from the *dead*? Did he not appear to *Paul* from *Heaven* after his *Ascension*? If not, wou'd not some of those *Jews* who then journied with him, who *saw* that *Light*, above the *Brightness* of the *Sun*; and *Heard* the *Voice*, tho' not the distinct *Words* of him that spoke to *Paul*; who were struck down to the Earth, and greatly *Terrify'd*, who saw *Paul* struck *Blind* upon the Spot, and led him by the Hand into *Damascus*: Wou'd none of these have discover'd the *Cheat*, if all this *Story* had been a mere *Invention* and *Forgery* of *Paul's*? Wou'd none of these have done it, who were so far from being favourable to the *Christian* side, that they were then going along with *Paul* to *Persecute* that way, even unto the *Death*? Would they not have done it, when *Paul* trump't it up, and the *Christians* laid such Stress upon it, that it is told at large in three several places of the *Acts*? *Chap.* ix. xxii. and xxvi. when *Paul*, within *Three* Days, began to Preach *Christ* in *Damascus*, and *Confounded* the *Jews* there, where those who *Journied* with him were then Present; and might have *Confounded* him, if they had *deny'd* that *Matter of Fact*,
when

when he adduc'd them as *Witnesses* of it. But above all, the *Miracles* which *Paul* wrought, as great even as this, do vouch his *Truth* in this matter. Seeing they are deduc'd to us, with all the *Four Marks* before mention'd, which do *Infallibly* demonstrate the *Certainty* of any *Matter of Fact*.

Moreover consider, that all these *Witnesses* to the *Resurrection* of *Christ* were *Jews*, and none other: It has been before observ'd, that *Christ* Preach'd to none but the *Jews*, before his *Death*: So after his *Resurrection*, he shewed himself to none other but to *Them*. And from the *Jews* only have We, *Gentiles*, receiv'd the knowledge of his *Resurrection*, and of all the *Gospel*. This is a *Tradition* of the *Jews*; and deduc'd through a greater Number of them, and their *Posterities* (as before has been shewn) than there are *Jews* who now stand out against it. These reject the *Tradition* of their *Fathers*, upon which they now lay the whole stress of their *Religion*. And are Proof against those *Convictions* which have converted the *Gentiles*. The *Christian Jews* did not set up *Christ* for their *Messiah*, (y) they *Chose* not *Him*, but he *Chose* *Them*. They knew him not to be the *Messiah*, till they were Convinc'd by many *Miracles*: They understood not the Nature of his *Kingdom*; but were brought by him from their Notion of *Reigning*, to that of *Suffering* with him upon the Earth.

There-

(y) *Joh. xv. 16.*

Therefore these are to be less suspected than those others of your *Fathers*, who set up *Messiahs* for themselves, in hopes to *Reign* with them in the Land of *Canaan*; and have been as often *deceiv'd*, and suffer'd miserable *Destruction* by it.

But as before has been argu'd, there is no such visible means in the World to bring them to that *Temporal Grandeur* which they expect; and the *Nation* of the *Jews* to that *Universal Honour, Super-Eminence, and Dominion* through the *whole Earth*, as their *Conversion to Christianity*. Then will *Christ* be not only a *Light* to the *Gentiles*, but the *Glory* of his People *Israel*.

But chiefly and above all, I earnestly Recommended to you *Jews* the Consideration of your *Eternal State*; towards which you expect no *Benefit* from your *Messiah*: And yet without whom, you can give no account how you shall be *deliver'd* and *purg'd* from those *Sins*, for which there were no *Sacrifices* or *Expiation* under the *Law*, as has been discours'd before.

There was none for those who *fled* to the *Cities of Refuge*. (z) Nothing cou'd *deliver* them from thence, but the *Death* of the *High Priest*. Which was a plain *Type*, that nothing but the *Death* of our *Great High Priest*, can *deliver* us from the *Guilt* of *Sin*. The like *Parallel* might be carry'd on through every Branch of your *Law*, pointing

(z) Num. xxxv. 25. 28.

ing to the *Messiah*. But that wou'd *divert* too much. You have only a few *Instances* here. The whole wou'd take up a *Discourse* longer than all I have written to you.

I wish even the *Temporal Glory* of *Israel*: And shou'd Rejoice that, in the Day of their *Conversion*, I shou'd be found among those who are sprung from their *Stock*, and shall *Exult* to Re-assume our *Ancient* and most *Honourable Name* of *Jews*.

And let the *Chiefest Glory*, as in *Heaven*, so on *Earth* be to those of *You*, who shall lead the Way, and be Instrumental in the *Restoration* of the *Families* of *Jacob*.

Towards which I will with these my small *Endeavours*, join my hearty *Prayers*; made more effectual as offer'd up in the *Communion* of the *Holy Catholick Church*, that part of it especially in *England*, which *Prays* for *You*, on this Blessed Day, to *Your God*, and *our God*, through the *Mediation* and *Satisfaction* made for us by *Your* and *Our* only *Messiah*: And after his *Holy Example*, who, this Day, poured forth his *Blood*, with his *Prayers* for you upon the *Cross*. O Lord, that this were the Time when they shou'd be heard! *Amen*. Lord *Jesus*, come quickly.

Good Friday,
1689.

